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Vol. XVII. No. I JANUARY, 1939

WORLD DOMINION

A Quarterly International REVIEW of Christian Progress

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'OUT WITH THE PACK'

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WORLD DOMINION PRESS
LONDON: FOUNDER'S LODGE, MILDMAY CONFERENCE CENTRE, N.1
AND NEW YORK

Trade Agents: Messrs. HORACE MARSHALL & SON, Temple Avenue, E.C.4

PRICE ONE SHILLING

PRINTED IN GREAT BRITAIN

The future peace of the World,

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THE COLONIAL AND CONTINENTAL CHURCH SOCIETY

9, Serjeants' Inn, Fleet St., London, E.C.4

WORLD DOMINION

The World Dominion Movement advocates Informed Continuous Co-ordinated Evangelism to reach everyone at home and abroad. Its basis is belief in the Deity and Atoning Death of the Lord Jesus Christ, the World's Only Saviour, and in the Final Authority of Holy Scripture.

Editor: THOMAS COCHRANE.

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NOTES ON CONTRIBUTORS

THE REV. T. WILKINSON RIDDLE, F.R.S.L., D.D., is engaged in literary work and in a wide-spread preaching ministry.

THE REV. ALEXANDER MCLEISH is the Survey Editor of the World Dominion Press.

DR. JOACHIM MULLER is a German pastor of conservative outlook; the Secretary of *Licht Im Osten*, and carries on evangelistic work in Eastern Europe. Formerly he did evangelical work in Russia.

THE REV. R. KILGOUR, D.D., was Editorial Superintendent of the British and Foreign Bible Society for nearly 24 years, and has been editing the Prayer Bulletin of the World Dominion Press.

THE REV. JOHN SAVAGE is a missionary of the Evangelical Union of South America.

SR. SANTIAGO CANCLINI is a Baptist Minister in Argentina.

MR. GILBERT DAWSON is the General Secretary of the Sudan United Mission.

R. G. COCHRANE, M.D., M.R.C.P., is in charge of the Lady Willingdon Leprosarium, Chingleput, Madras.

THE REV. J. J. COOKSEY, of the World Dominion Press, is an authority on the Near East.

THE REV. E. K. HIGDON, for many years Executive Secretary for the National Christian Council of the Philippine Islands, is now Secretary of the Foreign Missions Conference of North America.

DR. KATHERINE HARBORD has had many years' experience as a missionary in India, on the borders of Nepal, and is now working with the World-Wide Evangelization Crusade.

MR. W. W. HARRISON is the Assistant Secretary of the Christian Colportage Association for England.

In Labrador, a hard winter

will have to be faced by the Eskimos—not only because of the usual severity of the climate, but also because of their extreme poverty—which is increasing. Times have been very bad indeed

SCHOLARS, NAIN, LABRADOR

among the seal fishers. They cannot possibly improve until winter ends.

Our Association, counting it a privilege to aid the Eskimos in their time of great distress, asks your financial assistance. Do you feel led to give it? If so, please reply to

Horace E. Lindsey, Honorary Secretary

London Association in aid of MORAVIAN MISSIONS

President: SIR GEORGE H. HUME, J.P., M.P., L.C.C.

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THE REV. ALEXANDER MCLEISH is the Survey Editor of the World Dominion Press, and a Delegate to the Madras Conference.

PROFESSOR G. BAEZ CAMARGO is Executive Secretary of the National Evangelical Council of Mexico and Editor of *Luminar*. He was a Mexican delegate to Madras.

THE REV. JACOB PELTZ, B.D., is the General Secretary of the International Hebrew Christian Alliance.

THE REV. A. B. LEWIS is the Field Superintendent of the China Inland Mission, Kiangsi Province.

MAJOR GORDON S. HUGHMAN, O.B.E., ret., is the Deputation Secretary of the Army Scripture Readers and Soldiers' and Airmen's Christian Association.

MISS A. MILDRED CABLE, author of *Through Jade Gate*, *Ambassadors for Christ*, etc., has had many years' missionary experience in China, and has undertaken long and dangerous missionary pioneer journeys in Central Asia.

MR. GERALD BONWICK has recently retired after thirty years of missionary service in Korea, where he was the Secretary of the Christian Literature Society of Korea.

MR. E. A. ANNETT, who has worked for twenty-eight years in India with the India Sunday School Union, recently returned from Greece where he was investigating religious conditions.

THE REV. H. A. RIDGWELL has worked in Madagascar with the London Missionary Society since 1912.

THE REV. JOSEPH J. COOKSEY, who is on the staff of the World Dominion Press, has had over thirty years' experience of missionary work in North Africa, and is an authority on the Near East.

MR. ROBERT B. EKVALL has had seventeen years' experience as a pioneer missionary in Tibet, with the Christian and Missionary Alliance.

Hardship in Labrador

FILLING THE WATER-BARREL FOR THE SCHOOL, MAKKOVIK

The people are poor—in fact they are utterly unable to provide themselves with adequate food.

It is only with the help of God's stewards that the work of the Moravian Missionaries can be maintained as they minister to the needs of the Eskimos in things spiritual and temporal.

If you feel led to come to their aid, please remember them in your prayers and send a contribution to:—

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NOTES ON CONTRIBUTORS

THE REV. J. DOUGLAS ADAM, D.D., has occupied the Chair of the Philosophy of Religion in an American University, and has had a long experience as a Minister in the Church of Scotland.

MRS. K. M. SITTERS is the wife of Mr. P. H. SITTERS, the National Secretary of the Y.M.C.A. in Jugoslavia.

THE REV. A. MCLEISH, Survey Editor of the World Dominion Movement, has had long experience in India as a missionary of the Church of Scotland. He was a delegate to the Madras Conference.

MR. E. R. HOLDEN is the Hon. Secretary of the Centre for Christian Co-operation in Lisbon.

DR. J. T. TUCKER, of the United Church of Canada, is Principal of the Currie Institute at Dondi, Angola, and is Secretary of the Angola Mission Conference.

MR. KENNETH G. GRUBB is a member of the World Dominion Movement and the author of many books. He was a delegate to the Madras Conference.

MRS. JOSEPHINE E. VAN PEURSEM is an associated missionary of the Arabian Mission of the Reformed Church in America.

MR. J. RODERICK DAVIES is the Director of the Bible House of Corumba, Brazil.

THE REV. W. AXLING, D.D., is Secretary of the National Christian Council of Japan.

THE REV. A. STUART MCNAIRN is the General Secretary of the Evangelical Union of South America.

On the borders of Tibet

OUR NATIVE PASTOR PREACHING WITH AID OF PICTURES

at Khalatze, Dr. Mary Driver, one of our Missionaries, is badly handicapped in her efforts to help the sick and suffering natives, for the lack of the necessary building and equipment for a Clinic and Dispensary.

Please help us to provide the £100 needed for this purpose.

Contributions will be gratefully acknowledged by

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NOTES ON CONTRIBUTORS

DR. WILFRED S. FLOWERS has been in China with the Baptist Missionary Society since 1927.

THE REV. JAMES P. LEYNSE has had nineteen years' experience as a missionary in China with the Presbyterian Mission (North).

MR. JAMES CUTHBERTSON has worked in Japan with the Japan Evangelistic Band for thirty-three years.

MR. E. C. ROGERS is a business man and an active 'non-professional missionary' in Buenos Aires.

PASTOR F. J. FORELL is the Secretary for France for the Committee of Christian Churches for 'Non Aryan' Christians.

MR. FRANK HOUSTON is a missionary of the Unevangelized Fields Mission, and has been working in Brazil since June 1933.

THE REV. J. W. STEVENSON, M.A., author of *The Incredible Church*, was a former editor of the *Scots Observer* (the Scottish Church Weekly), and a former Youth Secretary of the Church of Scotland.

THE RT. REV. G. A. CHAMBERS, D.D., M.A., has been the Bishop of Tanganyika since 1927.

MR. ARTHUR N. PRIOR, M.A., who represented the Presbyterian Church of New Zealand at the Amsterdam Conference, was formerly assistant lecturer in Philosophy in the University of Otago, New Zealand.

MR. B. GODFREY BUXTON, M.A., M.C., is President of the Cambridge Inter-Collegiate Christian Union and Vice-President of the Inter-Varsity Fellowship.

THE REV. JOSEPH J. COOKSEY, who is on the staff of the World Dominion Press, has had over thirty years' missionary experience, and is an authority on the Near East.

MR. JAMES HALDANE has worked for twenty-seven years in North Africa.

THE REV. ALEXANDER MCLEISH is the Survey Editor of the World Dominion Press.

MR. EDWARD A. ANNETT has made a special study of Jamaica.

MR. E. S. ALPHONSE is a Christian of African descent.

DR. H. KRAEMER is the author of *The Christian Message in a Non-Christian World.*

THE REV. H. C. C. MCCULLOUGH is one of Mildmay's Evangelistic leaders.

Lepers in Palestine

IN THE LEPER HOME COURTYARD

In spite of the turmoil in the Holy Land, it is most satisfactory to note that in our Leper Home, Jerusalem, founded in 1867—the patients we are treating for the terrible disease include—

Jews, Arabs and Armenians

and that, thanks to the Christian atmosphere in which they are surrounded constantly, these patients of three nationalities are

dwelling together in amity.

This is only one part of the great work of the Moravian Missions carried on at over 300 mission stations in earth's darkest places.

Do you feel led to send a Contribution ?

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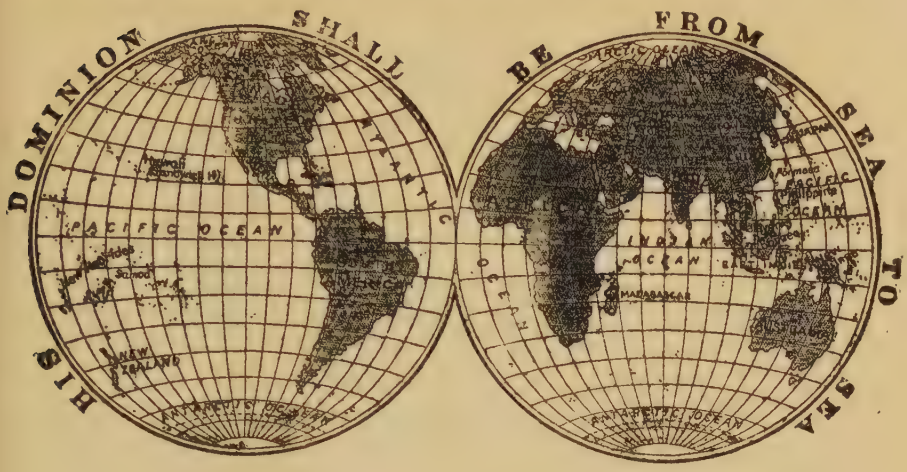

EDITORIAL

AS we begin the seventeenth volume of WORLD DOMINION we can look back with much satisfaction. The indigenous Church principles which the magazine set out to promulgate have received such wide-spread acceptance that we feel quite confident that they have been firmly established. This fact and the hundreds of favourable reviews and appreciations which we have received are ample reward for the time and thought and labour expended during the years in which WORLD DOMINION has been fulfilling its mission.

We are not in the habit of quoting letters of appreciation which come to us from time to time, but, in beginning a new volume, we may be permitted to quote from one of the most recent of these. It comes from Australia :

> ' . . . of all the magazines we get, yours is the one that is immediately read from cover to cover. I am sure I speak for many hundreds of your readers when I say that it is the one periodical we look upon as informed and reliable, and for the regular publication of which we are most grateful. We would rather stop, if necessary, every other than be without it. It is my experience, as it has probably been yours, that where I have been able to check statements about need or blessing, from personal experience, appearing in other religious papers,

they have all too often been found exaggerated and untrue. But I have hitherto looked on WORLD DOMINION as a shining exception.'

It has been decided that the Information Service and the Prayer Bulletin, which have been published separately, should now form part of the magazine, and we hope that this experiment will prove acceptable to our readers and to all who were in the habit of receiving these two publications. May we record our deep gratitude to all who have helped us in the past and crave their co-operation in the future ?

* * * * * *

As we go to press the world situation shows very little sign of improvement.

We have just received a translation of the 'Provisional Law for Controlling Religious Institutions and Propagandists' as applied to Manchukuo, which confirms our fears of the difficulties likely to be encountered here, as well as in other parts of China.

The *Daily Mirror* of the 24th November published what it described as a 'Terrible Nazi Document.' The paper quoted forty-six official directions for the philosophical teaching of the Hitler Youth in Austria. The Document declares that Christianity 'is a religion for slaves and fools'; that Christianity 'regards Negroes and Germans as equals'; that it is 'a substitute for Judaism, made by Jews with headquarters in Rome'; that 'Fate is greater than God,'—and so the blasphemy continues.

In the same paper the Right Honourable Isaac Foot says that this Document makes it clear that the issue is between the State and the Kingdom of God, between the Swastika and the Cross; and, because that is the issue, there can be no doubt as to the result. 'The disciple of Jesus Christ,' he says, 'while taking his place resolutely and decisively in this struggle, does it with complete assurance and serenity of mind. He belongs to a fellowship which has witnessed and endured many experiences like this one.'

The Unshaken Throne

T. Wilkinson Riddle

THERE is nothing more difficult, in times of national crisis and international upheaval, than to see life steadily and see it whole. Matthew Arnold, it is true, when he gave utterance to that lofty ambition, was not confronted with the gigantic world-problems which face us to-day, nor did he witness such a disastrous absence of 'sweet reasonableness' as we have been compelled to endure for the last twenty years. Human nature being what it is, it is not surprising that men's hearts at times should fail them for fear of the things that may be coming upon the earth. There is a considerable gulf separating fatuous optimism from Christian hope, which explains why it is possible for Christian men to reconcile grave misgivings with serene confidence. Not yet do we see all things under the Redeemer's feet, but we see Jesus, crowned with glory and honour.

I

It is probably true to say that never, within living memory, have there been so many national and international disturbances taking place at the same time. In the Far East, without any formal declaration of war, China and Japan are locked in deadly conflict, with the result that the whole future of Asia gives rise to the wildest speculations; the Civil War in Spain drags on its weary way, and none of the Great Powers seems able to exercise a mediating influence, nor equate the inter-racial differences in a manner satisfactory to both parties; Palestine is a cauldron of seething discontent, with both Arabs and Jews contending for the mastery, and with Great Britain uncertain at the moment as to the best policy to pursue; Central Europe, while delivered, for the time being, from a war which rapidly would have assumed world-wide proportions, is sensitive, suspicious, almost neurotic, in its attitude to remotely potential enemies; the United States, startled

and disturbed out of its age-long policy of isolation, issues messages of hope and utters threats of reprisals, puzzling, all the time, from which quarter the most serious menace may arise.

The late Dr. P. T. Forsyth used to say that every age was the most conceited age of the world; by which cryptic observation he meant to imply that each successive generation imagines that its problems are far more serious than the problems of any previous age. In the year 1914, it seemed as though humanity was at last at the cross-roads; but, in comparison with what took place four-and-twenty years ago, the present distress appears to be infinitely more tragic and inscrutable. The eschatological extremist finds comfort and relief in his re-examination of prophecy, while the avowed freethinker has an easy task in demolishing (to his own satisfaction) the stately edifice of Christian progress. So we find ourselves in a world which bids us distinguish sharply between realism and reality, between hopes and fears, and, primarily, between temporal and eternal.

It has never been easy to take the long view in world affairs: it is more difficult than ever at the present moment. Almost without knowing it, we can become the victims of a policy of despair, and (like so many otherwise estimable people in the recent national crisis) withhold our money, prayer and effort from the Kingdom of God. During the weeks of strain and uncertainty, even Christian people withheld their contributions from many God-honouring societies, thereby creating embarrassment when they should have supplied hope and courage to those who were determined to maintain their work of faith, and labour of love, and patience of hope. There is grave and urgent need, therefore, that we should take our bearings afresh, and learn the difference between that which is fluctuating, uncertain and intermittent, and that which is immovable, fixed and unchanging.

II

It is not surprising that in acute hours of need, men of God should turn to the psalms for counsel, guidance and

direction. Even the so-called 'Imprecatory Psalms' do not seem so worthy of rejection when they are read in the light of what has happened recently in China. Such psalms may not represent the high-water mark of Christian resignation, but they at least reveal and indicate the intuitive reaction and revolt of the human heart in the presence of bestial violence and unspeakable cruelty.

But there are psalms and sentiments which are timeless in their spiritual significance. Who, for example, would seek to improve upon the vision of world dominion which is contained in the seventy-second, or the sense of utter and infinite security which is to be found in the ninetieth? Is it not a little curious that men have not turned more readily to the sentiments of the eighty-third psalm, in the light of what is happening at the present time? The writer begins by imploring Jehovah to break the silence, because His enemies make a tumult: 'they that hate Thee have lifted up the head; they take crafty counsel against Thy people, and consult together against Thy hidden ones. They have said: "Come, and let us cut them off from being a nation, that the name of Israel may be no more in remembrance."'

It is a sad and bitter story which has to be recorded in psalm eighty-three, but the writer rises to a great height of courage and confidence as he utters his final prayer and expresses his ultimate conviction: 'Let them be ashamed and dismayed for ever; yea, let them be confounded and perish: that they may know that Thou alone, Whose Name is Jehovah, art the most high over all the earth.'

Is it an exaggeration to suggest that the greatest need of the Church at the present moment is a new vision of the Eternal, High and lifted up, and of the throne of righteousness and truth, which can never be shaken? When Mrs. Adams assured Dr. Johnson that there was little need to worry about the eternal future, as everything would come right in the end, he merely replied: 'But, madam, I do not forget that He has said that some will stand on the right hand, and some on the left.' Divine judgement and inevitable retribution for evil-doing are

not popular doctrines in an age of sentimental humanism ; but, unless we are to sink under the weight of world calamities and end up in hopeless dismay and despair, we must recover the conviction that ' God is working His purpose out, as year succeeds to year '; that although ' the mills of God grind slowly, yet they grind exceeding small.' All may not be ' right with the world', in the spirit of Browning's cheery assurance, but Christian faith can affirm, with holy gladness and certitude, that God is in His heaven, and that His Throne can never be moved. Although all the evidence may seem to point in another direction, we can still rejoice that He alone is most High over all the earth, and that, in His own time and way, He will cause the wrath of man to praise Him.

III

When we pass from the psalms to the New Testament, we are in the presence of Spirit-filled men who were under no illusions about the future. The New Testament is not a very encouraging text-book for those who dream of ' roses, roses all the way.' There are many sharp thorns, alike in the Saviour's crown, and in the Apostle's flesh. Suffering and hardship, persecution and frustration, hopes deferred and battles lost, find a large place in the New Covenant of grace. There is no excuse for behaving as though a strange thing were happening to us at the present time. All that Jesus predicted has come true. There are still wars and rumours of wars. There is still tribulation. But there is inward serenity and unspeakable joy.

The impressive fact is that the Lord Jesus Christ outlined His programme for the disciples in spite of (or was it because of ?) the hardships and difficulties of the future. Before His ascension their one anxious concern was the restoration of the kingdom to Israel. Even His triumphant resurrection became slightly out of focus in the presence of national calamity. His reply was both negative and positive. ' It is not for you to know the times and the seasons, which the Father hath placed within His own authority ; but ye shall receive power after that the

Holy Spirit is come upon you, and ye shall be My witnesses in Jerusalem, and in all Judæa, and unto the uttermost parts of the earth." Jesus would not have given His disciples such a world-wide commission and such a comprehensive programme if He thought that the fluctuations of world events were to be the final arbiter of spiritual success.

That programme remains an uncancelled commission. It is not for us to know times or seasons, on which there may be a legitimate difference of estimate and opinion; but it is our privilege and obligation to declare that Jehovah's Throne standeth fast, and that He has committed world judgement into the hands of His well-beloved Son. Not yet, it is true, do we see all things under His feet, but we see Jesus, crowned with glory and honour, and that sight is more than enough for a thousand fears.

In his letter to the Romans, St. Paul makes use of a characteristic expression, 'The God of Hope.' It is a phrase which challenges our leisured thought. Can the One Whose Name is Jehovah, and Whose Throne can never be shaken because He is most High over all the earth, be the God of Hope? The answer to that question is of crucial, and even painful, importance, because it makes all the difference to our attitudes and activities as His witnesses. The first part of the answer turns on the meaning of hope. It is evident, for example, that New Testament hope must be far different from our poor, fluctuating hopes, which, too often, resemble the clinical chart of a feverish patient. It *is* different. When the New Testament speaks of hope, it is referring merely to the future tense of divine grace. The difference between faith and hope is merely a difference of tense. Faith appropriates in the present; hope anticipates the future; faith says 'Now'; hope says 'Then.' The One Who is Most High over all the earth is the God of Hope because nothing, ultimately, can hinder the execution of His gracious purposes. Some things have had the sentence of finality passed upon them: no more night, no more separation, no more death. Little wonder that Dante, as he beheld

in vision the things that should be hereafter, could only describe the future as the Comedy of God.

The supreme need, therefore, is vision, with a view to vocation. Where there is no vision, the people cast off restraint. Where there is no vision, even God's people can yield to despair. Wordsworth complained that the world was too much with us: but what would he say of the world to-day? The newspapers record the utterances and activities of the world rulers as though they held in their fragile hands the destiny of mankind; but we have not so learned Christ. Nor, for that matter, have we so read history. Every generation has discovered its anti-Christ, but each usurper has perished. Only the Throne of God remains unshaken. It is in the power and grace of that Throne that we repose our confidence in these confused and perplexing times. While we may not be able to supply a predictive epitome of world happenings, of this we are confident: men and women need a Saviour from sin, and fear, and death. That Saviour we know and love, and from His pierced hands we have received an uncancelled commission to bear witness to His saving power, for the Throne of Jehovah has become the Cross of Jesus. The rest is self-evident. Our one ambition is that all men, of every tribe and race, may know that Jehovah-Jesus is God alone, and that the Cross is most high over all the earth. There can be no other world dominion.

Evangelical Church in Poland

Poland is, in the main, a Roman Catholic country. According to the Census of 1938 there were about 1,000,000 evangelical Christians in Poland among thirty-two million people.

The Evangelicals are divided into seven main groups of which two, the Evangelical Augsburg Church of Poland (Lutheran) and the United Evangelical Church of Poland (Reformed) have 755,000 members. In the former about eighty per cent., and in the latter nearly all of the members, are of German origin, and German in their mother-tongue, but in the Evangelical Augsburg Church the majority of the clergy and nearly all the members of the Church administration are Poles.

According to law, whereas the Roman Catholic Church holds the chief position in the State, all religions have equal rights. But this definition has been so interpreted by Jesuit spokesmen as to claim that Roman Catholicism is an essential element in Polish nationality, without which Poland would cease to rank as a State of importance. Catholicism and patriotism are held to be identical. Naturally the evangelical Churches are placed in an extremely difficult position, which is increased by the tension which now exists between Polish Church authorities and German rank and file of their Churches. Thus, as is the case with other small minority evangelical Churches on the Continent, the Evangelical Church in Poland is facing grave difficulties.

Europe Faces a New Tragedy

ALEXANDER McLEISH.

THE welfare of the minority Protestant Churches on the Continent has always had a very special appeal to the Churches of Europe and the States. We can never forget what we owe to the inspiration of the Reformation in Switzerland and Germany. In times of persecution in Scotland and England many of our countrymen took refuge in Holland and Switzerland, while in turn we received many Huguenots and Dutch refugees. Nor can it be forgotten that the United States offered an asylum to those seeking greater freedom of conscience.

Our various Churches have their continental and Jewish committees and missions, and have played an important part in the many international Christian organizations of the last thirty years. Churches are maintained in many European capitals for our scattered fellow countrymen, much mission work has been carried on, and in this and other ways the bonds of Christian fellowship have been strengthened. These contacts have been of vital importance to us in our insular position and have helped to strengthen the feeling of solidarity with the Churches of the Reformed Faith on the continent.

Across this scene of helpful relationships fell the shadow of the Great War and the subsequent rise of nationalist Governments and dictatorships. People could no longer travel from land to land in Europe without a passport. Persecution and privation have fallen upon large numbers of our fellow-Christians and it has become increasingly difficult to maintain our old friendships.

To tell the full story of the nature and extent of the handicaps under which continental Christianity has been labouring, from the beginning of the Russian persecution to the troubles which have befallen Spain and Austria, is impossible here; only a very few outstanding recent happenings can be cited as a reminder of the present situation. The cases of Spain, Italy, Germany and Poland suggest themselves.

The Protestant Church in Spain had in recent days attained a certain measure of unity, having formed itself into two Churches, Reformed Episcopalian (8 per cent.), and Spanish Evangelical Church (30 per cent.). (The Brethren are 27 per cent., and the Baptists, 17 per cent. The remainder are miscellaneous groups). Although the total Christian community in Spain amounted only to some 21,000, there were Churches in nearly all the large cities. Before the present war I visited many of these Churches south of Madrid, now in the area in the hands of the insurgents. Only two of those are functioning to-day; one of the pastors, who was my host, has been shot and the others have been scattered. In the northern insurgent territory the pastors and many of their people fled to France and to this country, while others, offered the chance of going back to their homes, elected in preference to go to Government Spain. In the Government territory nearly all the Churches are carrying on, and the Bible Society is still doing a useful work. The International Committee for the Evangelization of Spain (which unites most of the Churches interested) is doing all it can to help, and a considerable sum has been raised through affiliated bodies and administered on behalf of refugees.

The liberty of the Protestant Church in Italy has been greatly curtailed, and although still permitted to function, it is not allowed to open new churches. The Bible Society depôt was 'closed' for six months and only allowed to open as a book business; its colporteurs carry on their sales on this understanding. All British and American missions have been expelled from the colonies of Abyssinia, Eritrea, Somaliland and Libya; the Bible Society, under an Italian agent, a German mission, and the Adventists, with Italian workers, are allowed to continue in Addis Ababa. A group of those interested in religious liberty is watching the situation with a view to any possible improvement.

In Germany the situation of the Confessional Church grows more and more difficult. On a visit, a few weeks

ago, I was profoundly impressed with the sense of discouragement which had overtaken its leaders. As one pastor said, 'We are living on the edge of an abyss.' Dr. Keller's recent book on the European situation, entitled *Five Minutes to Twelve*[1] gives an idea of what they feel about the future. They say that in England we live under a false sense of security, and fail to realize their terrible struggle to maintain freedom of conscience. Many pastors are put into the concentration camps, then let out with a flourish of trumpets, only to be put back again. The main impression received is that they are feeling desperately hard-pressed and apprehensive of the immediate future. Germany, however, does not want to lose its representatives abroad, and so gives seventy-five per cent. of the salaries of its missionaries (much reduced in number), but gives nothing in support of the work; it maintains also 600 German pastors throughout the world under the Church Foreign Minister, Bishop Haeckel, the only official of the old Church organization left. There are signs, however, that many of these pastors claim to be independent.

In Poland, the Government, in close alliance with the Roman Catholic Church authorities, is carrying on an intensive campaign against the other Churches which are accused of anti-national tendencies. Catholicism and patriotism are now identical. Recently a hundred and twenty or more Orthodox churches have been burnt or pulled down and many more closed to worship, and twenty priests, at least, have been exiled. All ministers of the Lutheran Church, not Polish citizens, have been exiled and one pastor is in prison for 'insulting' the Virgin Mary. A minister of the Presbyterian Church in Ukrainia is just out of prison. Every obstacle is placed in the way of the progress of this Church. The Government, as is so often the case elsewhere, is afraid of its minorities, and especially of the Ukrainians who number seven million. The condition of three-and-a-half million Jews is deplorable in the extreme, and the whole country is seething with

[1] Published by the Student Christian Movement. Price 2/-

religious and political unrest. The present situation is bound to lead to serious trouble.

In another part of Central Europe the condition of Hungary attracts attention. The Protestant Churches here were disastrously split up after the War, over a million members being lost to Rumania, a quarter-of-a-million to Yugoslavia and over 200,000 to Czechoslovakia. In spite of this, however, it has continued to grow. It is a noteworthy fact that Count Tisza, Count Bethlem and Admiral Horthy all belonged to Protestant Churches.

There are also struggling Protestant minorities in Portugal (3,000), Greece (9,000), and Bulgaria (9,000), which the Churches of this country have endeavoured to help.

With this gloomy picture of racial and religious struggle and tension it is refreshing to realize how much help is being given by Switzerland, Holland, France, the Scandinavian countries and the United States. The position of evangelical religion, however, is in dire straits in Europe to-day. Less than *one-fifth* of its population is even nominally Protestant, and we know only too well how little that may represent the real strength of the Churches. For the rest, two-fifths are Roman Catholic, one-fifth Orthodox and one-fifth make no profession at all.

The most ominous feature of the whole situation is the growth of anti-semitism. Many of the nine-and-a-half million Jews in Europe have become victims of the most terrible persecution ever launched against them, and not the least disquieting factor is the brutalizing effect of this on their persecutors. Unfortunately, too, something of this spirit has invaded many of the Protestant Churches.

We are apt to forget also that there are four million Moslems in Eastern Europe, for whom little has ever been done by the Churches.

That, in brief, is the background of Europe to-day against which we must judge present events.

Now we are confronted with a new calamity in what has befallen Czechoslovakia and its evangelical Churches. Czechoslovakia falls into the four divisions, from the west

to the east, of Bohemia, Moravia, Slovakia and Ruthenia. The former two were part of Austria and the latter of Hungary. The largest, Bohemia, may well be called 'The Cradle of the Reformation.' Its central position has made it peculiarly open to outside influences, and its response has always been on a national scale. In these days we hear almost exclusively of the political problems of Czechoslovakia, but, as the late President Masaryk once truly said, 'The Czech problem is a religious problem.'

What are some of the outstanding events of that story? In the twelfth century the influence of the Waldensian Church (the oldest reformed Church in Europe) led to a spiritual revival in Bohemia which emphasized a purer life among the clergy and people, liberty of conscience and the Scriptures in the national tongue. For two centuries, but especially in the fourteenth, during the time of the papal schism, Bohemia produced many famous preachers of moral and religious reform. At the beginning of the fifteenth century there arose, under John Huss, one of the most remarkable movements ever experienced in this continent. He adopted almost in its entirety the teaching of Wycliffe. This was a reformation away from the old Church, and the new Hussite Church emphasized the preaching of the Word of God, the Sacrament in two kinds (bread and wine), simplicity of life and purity of character. Later there arose from among them a still purer reformed group called the 'Unity of the Brethren.' In the sixteenth century the influence of Luther and Calvin gave rise to a new revival of religion, just when it was greatly needed, stressing Christian character and obedience to the Word of God. This led to a reconciliation of the two groups referred to, who were united at the beginning of the seventeenth century. It is most arresting to notice how the influence of four great movements in other lands had moulded the Church of Bohemia, showing clearly how none of us 'liveth unto himself.' At the beginning of the seventeenth century, at the time of the union, ninety per cent. of the people of Bohemia and

Moravia were Protestant. It was then the most Protestant country in Europe.

All this perished at the Battle of the White Mountain (1620), near Prague, when the Austrian Hapsburgs and the Roman Church combined to defeat and eventually almost to exterminate this great Church. No more brutal and relentless persecution is on record than this, which for a hundred-and-sixty years swept Bohemia and Moravia, reducing the population from four million to 1,200,000, and this number was still further reduced by emigration. All pastors were expelled, the Churches all given over to the Catholics, the Bible and all Christian literature burned, a hundred-and-sixty noble families exiled and the people reduced to poverty.

At the beginning of the eighteenth century a politically inspired Edict of Toleration by Austria revealed the amazing fact that there were still 70,000 people prepared to organize themselves into Protestant Churches. The old Brethren Church was completely forbidden, so they became nominally Lutheran and Reformed. These Churches carried on under great difficulties in the Austrian Empire for a hundred and forty years, till after the War in 1918 they united under the name of the Evangelical Church of the Bohemian Brethren. In 1918 the membership was 100,000. At the beginning of this year they had trebled in number. They had built a hundred new churches, trained most of their own ministers, and developed a widespread Christian activity.

The influence of these ancient Churches has been felt in other ways, notably through the inspiration of the missionary enthusiasm of the Moravian Brethren, who migrated to Herrnhut early in the eighteenth century and later became the rallying point for missionary interest in this country. The first meeting to promote modern missions was held in the Moravian chapel in Fetter Lane. Nor can we forget that Wesley attributed his conversion to his experience in a Moravian chapel in London. Our debt, therefore, to our fellow Christians in Bohemia and Moravia is a very great one, and one which it will never be possible for us to repay.

To complete the picture of religious life in Czechoslovakia reference must be made to other groups. There is a Lutheran Church of 200,000 Germans and Poles in the now surrendered frontier districts. In Slovakia the evangelical Churches are divided along racial, as well as denominational lines. Lutheran and Reformed Churches of 600,000 members exist there, composed of Germans, Czechs, Slovaks and Hungarians. In addition, there are Moravian, Baptist, Methodist and Congregational Churches. In all, there are one million-and-a-quarter Protestant people. Yet the kaleidoscope of religious and racial divisions is not complete without mentioning one-quarter-of-a-million Greek Catholics, Eastern Orthodox and Old Catholics, and one million members of the Czech National Church, who separated from Rome after the War and have not yet declared themselves to be either Catholic or Protestant. The anomaly of its position is that its ministers are being educated in the Protestant Theological Faculty of the University. There are still nearly 800,000 who separated from Rome who have so far professed no allegiance. Behind all these groups is the great Roman Catholic Church of eleven million members.

It is difficult to imagine what the position of these Churches is in the now disrupted country. The Czechs, both Catholic and Protestant, have not forgotten the religious persecution of five hundred years which almost brought them, as a people, to extinction. In the great square of the beautiful city of Prague stands the statue of John Huss, the national as well as the Christian martyr. One is reminded how the people, after the Great War, in a burst of national feeling, pulled down the statue of the Virgin Mary which stood near. It has never been re-erected, in spite of efforts to do so, and that, too, in a city which is ninety per cent. Catholic. The pavement is marked with the sites of the stakes at which the early Protestant martyrs were burned, and the most prized picture in Prague Town Hall is that of the condemnation of John Huss to the stake at the Council of Constance.

The Protestant Churches, recently so full of new life,

yet mostly composed of poor people, are in great difficulties. Fifty of the new churches and fifty-five parsonages and halls have been lost. Many of the members are now refugees in Prague. One pastor there says in writing that he has fourteen in his house. The most distressing thing is the number of parentless children, some of whom are being cared for by Christian families. The Christian leaders feel very bitter towards their fellow-Christians in this country, whom, they say, have abandoned them to their fate. They do not blame them for the Munich Agreement, but rather for the excesses which were not prevented by that Agreement, namely, territory predominantly Czech, now suffering persecution and terrorism which have sent hundreds of thousands of dispossessed Czechs, dissentient Germans, and fugitive Jews, pouring into Czechoslovakia.

The Churches feel a special responsibility for their own members, now impoverished, and will not be able to participate to any great extent in the generous funds publicly sent. After all, in a Roman Catholic country, the authorities pay little attention to the needs of the Protestant minorities, and hence they appeal to us for help in meeting the need of the Protestant groups. The children, especially, have a first claim, and the World's Sunday School Association[1] has already raised two thousand pounds to help them. The Inter-Church Aid Committee[2] is raising funds in Holland, France, Scandanavia, Switzerland and this country for the aid of the Protestant refugees. Other public funds, such as the Lord Mayor's, are designed for general help and reconstruction.[3] All will be too little to show our gratitude to this heroic nation which is suffering to-day what we might have been suffering on a larger and more terrible

[1] Dr. James Kelly, 70, Bothwell Street, Glasgow.

[2] Dr. Adolf Keller, Palais Wilson, Geneva, or to one's own Church Treasurer, to be forwarded.

[3] The Lord Mayor has allowed contributions to be made payable to the 'Czech Protestant Churches Refugees Fund,' and sent to the World's Evangelical Alliance, 19, Russell Square, London, to be identified with his fund and earmarked for this particular purpose.

scale. Above all, it is incumbent on Christian people to come to the aid of the Christian Churches of Czechoslovakia at a time when they are feeling very bitter, and to help those Churches to recover their courage, as they certainly will. Bohemia has been the bulwark of Protestantism in Europe for five hundred years, and it would be a major tragedy if it were to lose heart. Our hope and prayer should also be that, in its desperation, it does not fall under the blight of dictatorship.

An Interesting Experiment

One of the most interesting experiments in organized evangelistic work which has been made in recent years in China is that which has been made by the London Missionary Society with the aid of funds placed at their disposal by the late Mr. Sidney Clark (World Dominion Movement). The grant, which has amounted, on the average, to about £1,200 per annum, has been used for the support of mobile evangelists in country districts through a period of some thirteen years, and so the work may be said to have passed beyond the experimental stage. The bands have operated in North, Central, East and South China, and in each of these areas encouraging results have been obtained.

The principles laid down by the donor, and accepted in the main by the London Missionary Society, for the prosecution of the work, are as follows :—

(1) The money is to be used for the support of ' mobile ' evangelists, either men or women, who shall devote themselves to the work of ' church-planting ' in the rural field.

(2) The main objective of the movement is to plant in each ' market-town ' area of the London Missionary Society field, a ' live Church ' within a prescribed period of from twenty to twenty-five years.

(3) As soon as the local Church fulfils these conditions, the band which has been instrumental in ' planting ' it should move on to new ground.

As the ultimate success of such a movement essentially depends on the spiritual character of those engaged in it, care is taken to ensure that the workers are spiritually alive, and also that they have the support ot ' prayer-bands ' who engage in regular intercession for them.

The members of the bands must, by example as well as by precept, be able to lead the new convert to direct access to the source of all spiritual life, and enable him to appreciate the value of fellowship with other Christians. He must be introduced to the written source of enlightenment and power, and, therefore, emphasis must be placed on making each convert ' literate.' Obedience to God is the medium of spiritual knowledge, so the convert is taught to seek the secret of growth in active service of the community.

These bands have undoubtedly been instrumental in winning men and women to Jesus Christ, and some of the cases of conversion are striking and full of encouragement.—*Extract from Report to the Madras Conference.*

Evangelical Russians

JOACHIM MÜLLER.

THE Russian Evangelical Movement of the last century is recognized to be one of the most vital revival movements of that rich period. In the 1870's Lord Radstock preached the Gospel in the Petersburg Palace. Two decades earlier, two German pastors, one Lutheran and one Reformed, had fanned into flame the spark of evangelical faith and life in the hearts of the peasants of the Ukraine. It fell to the aged Dr. Baedeker, who represented a union of the German and English traditions, to bring both branches of the revival together and so pave the way for a united evangelical movement in Russia.

In the old Tzarist kingdom the way of our evangelical brethen, who for long years were persecuted by both Church and State as 'sectaries,' was very difficult. For the first time in the history of their sufferings the revolution of 1917 gave the evangelical communities full freedom and equality of status with the other confessions and religions of the Russian people. The fruit of this freedom was the second great awakening. The soul of the Russian people was, at that time, torn as a result of the frightful war; then there befell them the furious civil conflict between White and Red, with its terror and horror. After that came the first great famine of the years 1920-21. This was the opportunity for the Gospel to reveal its power for comfort and victory. Evangelical Russians, along with German Mennonites, went from town to town, from village to village, in order to sow the seed of God's Word in the deeply harrowed fields of the Russian soul. 'Barefoot and bareheaded, without shirt, only with jacket and trousers, and even with these often torn through,' as one witness described it, they wandered through the land on this self-giving service, while wife and children often waited in hunger at home. Thousands accepted the Word with joy.

The Evangelical Movement in both its chief branches, the Baptists and the Gospel Christians, grew till it passed the number of a million souls. All over Russia, even to Vladivostok, stretched the net of these communities, which soon realized their missionary responsibility for the heathen and Mohammedans who lived in large numbers on the borders of Russia. A small missionary society, *Majak* (or 'Lighthouse') sent evangelical missionaries to the half-heathen tribes of the Mordva, Chuva and Cheremiss on the Middle Volga, as well as to the Mohammedan Tatars and Kirghiz tribes. Another group made its way to Siberia and worked, not without fruit, among the virtually heathen peoples on the banks of the Ob and later on the Yenisei.

This deeply rooted and far-reaching movement extended on a generous scale among the thousands of Russian prisoners of war who, on their return from German prisoners' camps, brought with them the Russian Bible whose contents, in many cases, had fascinated them. Further, not a few among them had experienced in their war captivity a clear conversion to Jesus Christ as their Lord and Saviour. These actively spread the Gospel among their much-tried people. Out of the evangelical and pastoral work among the Russian prisoners of war the missionary society *Licht im Osten*, grew up at Wernigerode-am-Harz. This promotes from Germany the Evangelical Movement among the East Slav peoples. It works on the same lines as similar societies in England, the United States of America and Scandinavia.

One of the principal results of the first years after the Bolshevist revolution was the attention which the Russian Evangelical Movement gave to the Bible. This Book had always been highly esteemed in the old Russian Church, but was only too seldom opened and the people instructed from it. Now it was distributed in the markets, and its pages were constantly handled and inspected. Thus, this Book, so much hated by the godless, won special attention in the Russia of the Bolsheviks. It was openly taught in evangelical chapels, and spread in lonely villages

and isolated houses. Countless people learned from it how to endure the unheard-of sufferings of the Bolshevist persecution and the years of need and famine.

Evangelical Christianity in the West began to promote energetically the introduction of Bibles and portions into Russia, which, until 1928, was possible. The *Licht im Osten* Society worked for years at a Russian Concordance of the Bible, for the use of preachers; this in its 1,000 pages contains some 100,000 citations. Not only the leaders of the Evangelical Christian and Baptist communities, but also priests and bishops of the Orthodox Church, welcomed warmly the appearance of this Concordance which has shown its value as a real help in conjunction with the Scriptures. This service of the Western Churches was emphasized through the peculiar paradoxical circumstance that, up to the year 1928, the godless Bolshevist State allowed the production of Bibles and New Testaments at the State printing works at Leningrad. Bibles were introduced to Odessa, even in German, printed from plates which the British and Foreign Bible Society had made available.

This led to a wider and well-known activity. The Soviet Government had evidently made a distinction between the Evangelical confessions and what to it were the retrograde practices of the Orthodox Church which was especially hated as the State Church of the old régime. Only thus was it possible for the Russian Evangelical Free Churches to extend so widely in the first years of the Bolshevist revolution.

The suggestion has often been made that they allowed themselves to be used by an anti-God State as a means to shatter the Orthodox Church. This suggestion is unjustified. Repeatedly the Evangelical Movement in Russia has urged its people to purely spiritual service and has refused special protection even in times of great need. That many evangelical Russians have not had a sufficiently clear understanding of the demoniacal nature of Bolshevist Russia, that leading men have now and then criticized the dominant system, is undeniable, but

this has been the case in other Russian Churches, and the more we learn to-day of the nature of anti-Christian activity the more does it seem difficult to steer a safe course and avoid the extremes which result from reaction from previous oppression.

Since 1929 the evangelical Russians have felt the full force of Bolshevist anti-Christian persecution. Stalin's legal provisions on religion in April, 1929, were directed especially against sects. They forbade Bible-study groups, Sunday-schools, women's meetings, social work in the community, in fact, everything which had been particularly built up among the Evangelicals. Similarly, many leading evangelical workers were forbidden to preach. Most yielded to Stalin's power and went back into civil callings, in spite of which many were sent to concentration camps or forced labour, under various pretexts. The chapels of the evangelical Russians were closed along with those of the Orthodox and with other church buildings, or were forcibly converted to other uses. In the years when the so-called 'Peoples' Political Front' was influential there was a certain peace for Russian Christianity; however, in recent years peace has again given place to more vigorous pressure.

In connection with the brutal purge of the Party, the G.P.U., the Army and the Navy, the Church has again been strongly attacked. The continued closure of places of worship meant an exceptionally difficult position, both for the Orthodox Russians and also for the Evangelicals as, by a decree of Stalin's of December, 1936, the holding of services is only permitted in places licensed for the purpose. The holding of private Bible- and prayer-meetings has steadily become more dangerous. Also the leadership of the community is now a more crucial question than formerly because only *one* responsible person must exercise any leadership. Thus the Evangelicals can no longer, as hitherto, give expression to the variety of gifts among them which enabled numerous members of the congregation to take an active part in the work.

On top of this came extreme need, hunger and sickness

which pressed upon the poorer members. Naturally families suffered particularly when they were robbed of the father, and many times also of the mother, who, because of their faith, were banished to the icy regions of northern Russia or Siberia or the barren plains of Turkestan.

These exiles have had to endure super-human trials. The conditions in the thirty-five large concentration camps of the U.S.S.R. have been vouched for by the unimpeachable testimony of many refugees. Even where no exceptional severities were employed against the unfortunate prisoners normal camp conditions were often fatal. An evangelical preacher who, some years ago, was able to escape from Soviet Russia, has given an account of his second concentration camp, a mine in the Altai Mountains in which he had to work along with 5,000 prisoners. Each evening when they were brought up exhausted from the bottom of the shaft they had to run in their prison clothes the half hour's distance to the barracks. This was their means of obtaining warmth in a winter of fifty-eight degrees of cold. 'Many made their way to the camp hospital, and the dark funeral waggons were daily on their journey.'

In spite of so much tribulation and sorrow the evangelical Russians, like so many of their fellow believers of other confessions, have held the faith of the eternal God in the kingdom of godlessness. Among them there is naturally decline. The times of testing are also times of heart-searching for the Church of Jesus Christ. Then the great Husbandman goes through His vineyard and the rotten, wasted branches fall under his sharp pruning knife. So much the more clearly stands out the faithfulness of those communities and individuals who have gathered unshaken around the Word of God and endured their sufferings patiently. So much the more significant for us is the testimony of numerous lonely individuals who have not denied the name of Jesus in open confession. That missionary power still goes out from them is again and again confirmed, and not seldom Communistic godless are won by the peaceful witness of evangelical Russians.

Such is the community of Evangelicals in Russia which looks for the love and prayer of the Christian Church in all the world. Certainly in the hearts of Christian brethren there is a place for them, along with the millions of Christians of other confessions in Russia.

But there is also a 'Russia outside Russia.' Millions of Russians and Ukrainians were separated from the former Russian State by the Peace Treaty. They now live in the so-called Border States of the Baltic Sea, and as far as the Balkans. Out of Russia have also come hundreds of thousands of refugees who have found a new home, chiefly in central and west Europe, but also in China and Manchuria. Finally, we must take note of the hundreds of thousands of Ukrainians and Russian emigrants who have settled in both Americas. This Review has several times discussed these Russians outside the Soviet borders. We would here only draw attention to the lot of the Evangelicals among them. Certain circles of the Brethren took an interest in them, just as they had done in the Baptists and Evangelical Christians in Russia formerly. While the Baptists have had special protection through the Baptist World Alliance, the evangelical Russian Christians and the Ukrainian communities needed more help than could be provided by the small groups which previously had been interested in them.

The Evangelical Christian Movement of Poland has been especially vital and has attracted numerous followers, not only among the White Russians and Ukrainians, but also among Polish nationals themselves. Our evangelical brethren in that region let nothing hinder them from hearing God's Word. It is no exception for them to travel seventy to a hundred kilometres for a Sunday service. They go to occasional conferences in crowds. They have an inexhaustible capacity for singing spiritual songs and listening to preaching. These gatherings last until far into the night. If the preachers tire perhaps after midnight, and take half-an-hour's rest, they must, when refreshed, expound again to the people the Word which is dear to them above all things.

The preparation of a new Ukrainian translation of the Bible, for which the British and Foreign Bible Society is responsible, is of great significance for the evangelical Ukrainians. One of the leading authorities on the Ukrainian language, Professor Ohienke, has been entrusted with this urgent duty. The translation of the whole New Testament has very much pleased all the different circles, so that the more comprehensive work of the translation of the Old Testament is regarded with joy. This Bible translation has a special significance in that it unites all evangelical groups in the land, from Lutherans to Evangelical Christians, in fruitful and not disruptive common work.

Obviously, the position of the Russian refugees in the Far East is especially difficult. In many ways they come up against the powerful authority of the Soviets. The fundamental problem dates from the days when the army of Admiral Koltschak fled from the Bolshevists in 1919 and the Government of the Vladivostok region broke with the Soviet in 1922. For the first time the Far East contemplated the phenomenon, hitherto quite unknown, of white beggars. The Russian, the highly respected white man, was seeking work even from the Chinese, to earn something to keep his wife and daughters alive in the Chinese border towns. The refugee problem has been renewed and strengthened in the past year through the war which Japan has waged against China. It has greatly increased the number of Russians in the Chinese war zone who have become workless and resourceless.

It is a matter for thankfulness that in such a remarkably difficult situation the consolation of the Gospel for these Russian refugees in the Far East has not failed. In Shanghai and Tientsin, in Dairen, Mukden, Harbin and other places, preachers of the Baptist and Evangelical Christians have appeared, and have founded communities which, in that far-off world, have become centres of life and warmth for the spiritual life of Evangelicals. In Shanghai the Bethesda Hall, at the head of which is a German deaconness, Miss Steinmann, is one of the centres

where evangelical Russians gather. It is surprising that during the Japanese occupation of Shanghai it has remained open. The brother in Tientsin seems to have special gifts for instructing intellectuals who go to his meetings, but there is need there for a special meeting-room. The evangelical preacher in Dairen combines a harbour mission with his work among the Russian community, and for that purpose uses New Testaments and Bible portions in different languages. He cannot visit a number of ships from Soviet Russia with the Holy Scriptures, but he invites his Red countrymen from time to time to tea in his room. 'It is astonishing,' he writes, 'how these men are inwardly hungry.' It is indeed a valuable service if only a few of these Red sailors can be won by the Word of God.

In Harbin, a preacher, Petrov, who himself escaped from a concentration camp in the Siberian forest, has been able, entirely in faith, to found a small orphanage, Bethel. Up till now this undertaking has also been honoured by God and he was able to publish his third Annual Report this year. No distinction of confessions is recognized in his orphanage, nor is his help limited to Russian children, but he has also some children of other nationalities among his protégés.

In Eastern Asia the marked missionary concern of our evangelical brethren among the Russians is notable. The Russian is a born propagandist. When he has come to full personal faith in Christ he becomes one of the most eager men whom one can imagine. Even in the Far East the refugees turn their efforts to the need of the heathenism around them. 'Here there reigns an unbelievably dense godlessness', so wrote a brother in Dairen some years ago to our missionary office, and often they have expressed a strong desire to use Russian evangelical resources in missions to the heathen. When one realizes the great need of missions in Asia it becomes a burning question whether the development of a mission on this basis might not prove possible. The missionary capacities and eagerness of these simple evangelical Russians made

a strong impression on such a missionary as Miss A. Mildred Cable, when she journeyed through former Chinese Sinkiang. 'If anyone can evangelize Turkestan, it is the evangelical Russians' is her testimony, as expressed to the writer of these lines.

Similar conditions are found in South America where German Russians, Russians and Ukrainians who are there very numerous, have not only found a new life in a hard environment, but also strong ties with the evangelical community life. Here they exist in the midst of a Roman Catholic atmosphere and sometimes they are persecuted with rancour, while among themselves they are open to the spread of sectarianism; especially do they have to withstand the fanatical and, not seldom, licentious sect of the New Israel.

These widely scattered, invariably poor communities need the brotherly assistance of Western Christianity, and the support of preachers and orphanages in such centres as the Bethesda Hall in Shanghai is a way of giving this. A special need is the provision of Bibles and Bible portions, always a good spiritual investment. The missionary society, *Licht im Osten*, sent 35,000 tracts to Harbin in 1937, and 20,000 to Palma in Brazil, which were distributed in a very short time among the Russians there. The Society has been specially interested in the tracts of the Russian Professor W. Marzinkowskij, who has a quite special gift for expressing a lively spiritual testimony. As well as his short tracts, which are designed for wide distribution, the preachers urgently need a small library of books which can introduce them more deeply to the Bible and to some of the great fundamental truths of the Christian revelation. Because the preachers are laymen (almost without exception) these publications must be written simply and popularly and must not be too voluminous. They must contain sound, clear theology. Books and brochures by Russian, English, American and German authors must be available as hand-books, such as the *Short Commentary on The Epistle to the Philippians*, by Baron Paul Nikolai, founder and, for a

long time, leader of the Russian Student Christian Union; *Hand-book for the Study of the Gospel of St. John*, by the already mentioned Professor W. Marzinkowskij; Moody's little book on *The Enjoyment and Profit of Bible Study*; R. A. Torrey's book, *How to Lead Souls to Christ*; P. Smith's, *The Apostle Paul: His Life and Letters*, and also certain books by leading members of the German communities, Pastor Modersohn, Jakob Kroeker, etc. Also Sadhu Sundar Singh's *At the Feet of Jesus* must be considered for Russian translation.

The evangelical communities among the Russian and Ukrainian people present to us a field of great responsibility and possibility, an open door for brotherly service and help. Their struggles and sufferings, which, in themselves, have been difficult enough, gather special significance through the poignant background which the persecuted groups, in their homeland of Russia, represent. They await, and we with them, a day of freedom when the Lord of the Church will once more allow His Gospel to have free course through the wide Russian State, without hindrances and limitations. We must hope that a new day will thus dawn for the Gospel among the Slav peoples of the East. Meanwhile we evangelical Christians of the West must support our brethren of the East in the earnest fellowship of prayer and help.

'International Atheism'

It is reported that the Russian Godless Associations will, in 1939, open in Moscow international schools for the training of propagandists against the missionary work of the Church in foreign lands. Natives of these lands will be preferred, and some Africans, Indians and Arabs are already available. Training will last for one year and the cost will be borne by the Russians.

The new paganism in Germany and its struggle against the Church is a much discussed subject at the moment in Russia. The fierceness of the antagonism to the Church in Germany is regarded as equal to that directed against the Church in Russia. Russian atheism rests upon the teachings of Karl Marx, while German paganism rests upon a simple atheism and race hatred. The final aim of both is the destruction of the Church. Russia considers the German pagan movement as an 'ice breaker' for international atheism.

The Bible in the World

R. Kilgour

THE Editor has asked for ' an article on the Bible in the World with interesting illustrative incidents,' and also for a short review of *Bread*, the 1938 Popular Report of the British and Foreign Bible Society. Why not a combination choosing our illustrations from this interesting booklet ? It will certainly take us far afield, with the one Book the world needs as our companion. More than a generation ago the late T. H. Darlow started this delightfully graphic method of presenting the story of the year's activities. To say that the latest report worthily continues this tradition is praise indeed. Afresh we realize that man shall not ' live by bread alone but by every word that proceedeth out of the mouth of God.'

It is the Book of God which is being scattered over God's earth, the Book which awakens, frees, comforts, guides, teaches, answers everywhere man's hunger for spiritual food. It is the one Book Universal, speaking now in a thousand tongues the same Gospel which all men need. A simple colporteur in Prague, offering his wares to an exasperated young man, uttered a great truth when he declared, ' The Bible never fails anybody.' And Henry Van Dyke reminds us that no other book in the world has ' such a strange vitality, such an outgiving power of influence and inspiration.' One of the Bible Society's staff, described in this Report as ' a poet disguised as a secretary,' puts it beautifully :

> ' The Holy Scriptures are the native flowers of the literary and spiritual life of the vastly varying peoples of the world. Even apart from its rendering in the native language there is in the message of the Bible a something native to the heart of man, something that makes him declare it peculiarly his own. The message touches the heart, and makes the Bible a fragrant, colourful and shapely flower, while the rendering in the vernacular makes it so individual that soon it is recognized as belonging to the country even as a gift direct from God to its people.'

A leading article in *The Times* once said :

'A copy of the Scriptures, as faithfully translated as scholarship can render them, is one of the few things that change hands in this modern world of which it can be said without qualification that the giving is good and the gift perfect.'

Bible Societies exist for the one purpose of putting this gift within the reach of all, in a tongue each can understand, at a price even the poorest can pay and in that very part of each country where it can be most accessible. For every month last year one new language was added to the British and Foreign Bible Society's long list, which reached 723 at the end of March, and is still growing. With those published by other organizations, well over a thousand tongues now sing our great Redeemer's praise. Their very names are strange, even the twelve names added last year. But it is of interest to note that one of them, Sakata, spoken by 70,000 Africans in Belgian Congo, is the thousandth language in the famous Library at the London Bible House.

And the translators, those evangelists whose message speaks long after they have passed away, what a glorious company they are of all races and tongues and peoples! Last year's band includes Norwegians, Swedes, British, French, Dutch, Yugoslav gipsies, African Christians and Chaco Indians. Their works indeed do follow them.

The printed books—there were more than eleven millions circulated by this Society last year—must be placed just where they are required; and that is everywhere in this tangled and needy world. Few romances are so stirring as the story of devotion, zeal and courage shown by the distributors of God's Word of Peace. We meet them in war-distracted Spain, Madrid beleaguered, but the Bible Depôt open all the time. The Superintendent and his little band of colporteurs live in the building 'and do all they can to carry on the work. Naturally it is not possible to do much, but visitors occasionally call to make purchases, and the colporteurs sell a certain number of books in the city and beyond its borders.'

We are taken to Abyssinia. The Bible Depôt at Addis Ababa suffered badly. The agent, an Englishman,

was ordered to leave. His wife, who is a Swede, not only carried on, but saw through the press an edition of five thousand copies of St. Matthew's Gospel in Amharic ; and circulated seven thousand books in thirty-seven languages all over the country.

From many sources we hear of revival in Hungary. At Budapest ' more than three thousand souls are rejoicing that the Cross has come to mean something personal in their own lives.' When Hungarians testify ' The Bible gave me back not only my health, but my common sense,' we understand something of the power behind this movement. In an old Rumanian city called Timisoara we encounter a colporteur who 'gets a lot of work done without any noise.' One of his recent customers was a man wounded in the Great War, who wanted Gospels for his children, for he had a Bible of his own, through reading which he ' had come into a new life and found deep and lasting peace.'

Officially Russia is still closed to the Bible : but copies trickle in, some even from Manchukuo : and startled Russians find ' the Gospel is like a cool well, full of stillness.'

Wherever it goes the experience is the same. Iran, which we formerly knew as Persia, required 50,000 copies last year. Two readers there used almost the same words, ' The book you sold me has changed me altogether ' said one. ' This book has changed my heart and created the spirit of love and mercy in my soul ' said the other.

We travel in imagination to Syria, and, at Baalbek, a keen Scripture-seller gets to the station early, sells five copies before the train starts, sells more in the train, then twenty-two during ' a long stop at Zahle station ' and ' only two at Rayak, the junction.' But at Baalbek, ' I stayed on the platform ' and sold six more. There is persistence.

Our hearts are sore for China. Yet Bible work is still carried on there. Over three million copies of Scriptures were put into circulation by this Society even during these anxious days. We learn that a few months before the outbreak of war a remarkable Bible Exhibition was held

in Peiping. Protestants, Roman Catholics, and the leaders of many institutions of learning, generously assisted in making the Exhibition an enterprise of singular importance. The most popular exhibit was the Bible used by General Chiang Kai-shek during his imprisonment, the Bible about which he gave this splendid testimony :

> ' I have now been a Christian for nearly ten years. Never before has this sacred Book been so interesting as during my two weeks' captivity in Sian. From my captors I asked one thing —a copy of the Bible. In my solitude I had ample time for reading and meditation. The greatness and love of Christ burst upon me with new inspiration, increasing my strength to struggle against evil, to overcome temptation, and to uphold righteousness.'

Here is a picture of Korea, the land which owes so much to the Bible. A young man, ruined by a fire, bought a New Testament. The text which gripped him was James I : 15. He could not get away from this word ' death.' Joining a Bible-class he learned ' life.' Now he is Mr. Kim, pastor of Changdong, one of twelve churches he has had the privilege of starting.

Then there is the great continent of Africa, which, every year, supplies the largest number of those languages in which versions of Scripture appear for the first time. So rapid has been this increase during the last generation that African tongues possessing the Gospel far exceed those of any other great portion of the earth. Often has it been impressed upon readers of WORLD DOMINION that mission work in what was once ' the dark continent ' shows greater advance, wider outlook, larger success, keener evangelistic zeal, and more indigenous foundations than anywhere else. Nor is this to be wondered at when we remember how great a part the Bible in African languages has played in its evangelization. We are reminded that ' almost everywhere the first volume in the mother tongue that came into the African's hands was the Word of God ; and to-day it remains the Book of books to him.' Not only the Christian Church of Uganda but the political system of that country has been built upon the Bible. All over Nigeria it is winning its way, especially

among pagan tribes. On the Ivory Coast it was the inspiration of the famous 'Prophet Harris Movement,' through which thousands learnt of the Lord Jesus Christ. And the African Church is taking its place in sending that same Gospel on to others. The Lagos Bible Auxiliary, both in energy and in contributions, bears comparison with, nay often outstrips, similar organizations in the sending countries. At Kumasi, Ashanti's capital, once 'the City of Blood,' the Bible Society's Secretary recently addressed a Harvest Festival congregation numbering over 2,500.

There is a lonely station called One Pusu on Malaita, one of the Solomon Islands, where the South Sea Evangelical Mission has been at work for several years. Scriptures have been translated, published, circulated. Old men have laughed and cried as they heard God's Word speaking to them in their own tongue. And from the little Christian congregations there, frequently have come offerings, the consecrated sacrifices of people with little to spare. Timothy Anilifa, the native teacher at One Pusu, writes to say they have opened their offering box and send 'the sum of three pounds to help in printing God's Word.' Such gifts are very precious.

Brazil contributes a most graphic story of an adventurous journey by colporteurs. This lasted seven months, covered 5,000 miles, mostly by mule, with 1,300 miles in a canoe hollowed out of the trunk of a tree. At one place they were chased by a crowd of bandits. In the jungle they had once to decamp hurriedly because of hungry onças, a kind of small leopard. Journeying up the huge valleys of the rivers Tocantins and São Francisco, they were twice overwhelmed in cataracts. They met several tribes of Indians, but, in such a state of poverty and ignorance that they were helpless to impart much of the Light to them. At one small place in the State of Goyaz they awoke one morning to find that their animals had been stolen. Nothing daunted, they decided to distribute the Scriptures and announce an evangelistic meeting. This was the first Gospel meeting to have been held there

and, when at the close, an appeal for decisions was made, ten people rose to their feet. Another town on the banks of the River São Francisco, rejoicing in the name of Chique-Chique, opened up to the Scriptures in such a way that five hundred copies were quickly sold, the people reading their newly-found treasure in the streets and in their doorways. Their total circulation came to 4,709 volumes.'

Is the reader surprised that this paragraph ends with an appeal for prayer for the colporteurs ?

Old Matthew Henry, commenting on Psalm civ says : ' Here is bread, which strengtheneth man's heart, and, therefore, is called the staff of life.' Christians are praying for revival. The Bible is always the basis of every revival. Let preachers base their sermons on its truths, let parents teach its message in their homes ; let all who love God's Book commend it, live it and extend it. For it is His Revelation, for every man in his own tongue.

Religion in Japan

A correspondent writes from Japan that the Government has for a long time been indifferent to religion, but the present emergency has forced religion upon their attention, as upon all the nation. Great efforts are being made to secure the understanding and co-operation of religious leaders in promoting the Spiritual Mobilization Movement of the Government. Recently a week's Training Conference was held, at which Government officials and specialists presented national problems for consideration. They included the nation's economic life, thought life, objectives on the Asiatic continent and future policies. Buddhist and Shinto priests, of course, predominated, but sixty Christian pastors, representing all the denominations, were present.

The present stress is forcing the followers of all religions, and especially their leaders, seriously to grapple with the questionings and problems which assail the nation. A Buddhist-Shinto-Christian Council has, therefore, been formed to enable the leaders of these three faiths to take united action where such action is possible, and no compromise of religious principle is involved.

The Printed Page as a Pioneer

JOHN SAVAGE

UPON the present writer's visit to Central Peru, he was impressed with the number of testimonies to conversion through the instrumentality of the printed page. The Gospel leaflet *El Heraldo,* published by the Evangelical Union of South America, has been distributed far and wide. Zealous converts would visit new villages with a bundle or bag of Scriptures and tracts, leaving behind them interested people who would be willing to meet together round the open Bible. Often they would send copies of *El Heraldo* by post to friends whom they could not visit. The result in several cases has been the formation of a new congregation without the presence of any worker. As Mr. Ritchie said in his survey of the work, ' The first intimation that the missionary receives of new ground having been broken, comes in a document appealing for recognition by the Church, signed by the natives of a place of which he, perhaps, has never heard.'

The impression created on that first visit to Central Peru has been deepened during the succeeding years. Three outstanding cases will serve as illustrations.

In the valley of Majes, some hundred miles from Peru's second city, Arequipa, there is a German cotton plantation. The majordomo of this estate was the usual type of fanatical Romanist. Finding no rest for his soul in that religion, he became interested in Spiritualism and bought all the books on the subject which he could find on his visits to the city. He pursued magic and every form of supernatural power as though demon-possessed. The thing worried his wife tremendously, and she begged him to leave it alone. On one occasion, he was pressed to buy an unknown book in the Arequipa market. The vendor persevered and eventually the majordomo bought the book, took it home and put it on the shelf.

Not long after he fell sick. While lying on his bed he seemed to see the Throne of God in all its awful purity

and heard a voice saying to him, 'You read every other book but neglect and despise the Book which I have put into your hands.' When he wakened next morning he asked his wife to bring the book, which he read straight through in three weeks. It left no special impression on him. Upon recovering, he resumed his spiritualist studies. His health broke down again and, as he lay in bed, he read the Bible through once more. This time, to his amazement, he saw Jesus the Christ from beginning to end and accepted Him as Saviour and Lord. As soon as he recovered, he shared his new-found joy with others. He read the Scriptures to all who would listen, explaining what he had learnt in the course of his reading. So others believed and turned to the Lord.

About this time, a member of the Church in Arequipa, who had been much exercised in spirit, felt led to write to our friend on the cotton plantation. They had been school-boys together in years gone by. This man in the city had become converted and was waking up to his privileges and duties as a believer. So he wrote a letter of witness to the majordomo, a hundred miles away, to which he received a reply testifying that he, too, had found Christ by reading the Bible. This interesting reply was shown to a missionary in the city who sent out evangelical literature by the next post.

To cut a long story short, the new believers were supplied with Bibles, hymn-books and other useful material. It may well be asked what use could they make of hymn-books ? They had never known or heard of an evangelical service. The majordomo examined the books and, being assured that they would help the brethren to praise the Lord, he arranged music for the hymns, a combination of Romanist and other tunes. The result was at least 'a joyful noise unto the Lord.' Before reading the Scriptures, or praying with those interested, our friend was in the habit of crossing himself and beginning the proceedings with the invocation 'In the Name of the Father, the Son, and the Holy Spirit, Amen.' Altogether, the whole result was rather a unique kind of service.

The printed page thus found entrance through a door which no worker had been able to enter. The district knew nothing of missionaries, preachers or the evangelical faith, until that Bible found entrance. Our friend the majordomo had lived in Romanist darkness, amongst squalor and vice. In such an environment, without human aid, he was led by the Spirit, through the Word of God, to a saving faith and to consecrated service. An evangelical congregation came into existence which continues as a centre of witness to this day.

A second illustration of the pioneering power of the printed page is to be found in the Department of Libertad. It is not quite certain how the people of the almost inaccessible province of Pataz got hold of the name and address of the evangelical bookstore in Lima, but, towards the end of 1936, they started writing for Bibles, hymn-books, evangelical literature, and *Renacimiento*, the monthly magazine for Christians. It appears that a visiting believer had left an old copy of the Scriptures some years before, which had been forgotten until Señor Roman Jiron Sanchez started to read it. As he read, the Truth dawned on him and he was converted. Other members of his family were saved also, and they destroyed the images which they had hitherto worshipped. Accompanied by his two brothers, he started to preach the Truth he had come to know and experience. As a result of this seven were thrown into prison in March 1937, one of whom was eighty years of age, and their Bibles were cruelly snatched away. We sent messages encouraging them from the Word of God and continued to pray for them until they were released after eight weeks' imprisonment.

After this, they wrote saying that, 'inspired by the reading of *El Heraldo*,' they had burnt their idolatrous Romanist books. Nothing of this kind had been mentioned in *El Heraldo* since they had been receiving it. Indeed, such is the atmosphere in the country that we would imperil the future of the paper and the liberty of the distributors by saying anything against Rome. The fact is simply that the Spirit burns up the hidden things of darkness

in those willing that it should be so, and Pataz is an unusually spectacular manifestation of this fact.

What must this burning of their old books have meant to those humble believers, especially to the octogenarian ? Certainly it could not have been done in any vindictive spirit, as in the case of a priest burning the Scriptures. Although they had been born and brought up in an atmosphere of degrading superstition and tawdry paganism, it had all been very real to them and had represented their only hope of escape from an eternity of indescribable gloom. But now the reading of an old copy of the Scripture had broken up the depths within them, had created a new life, burst their old fetters, torn down their idols and caused them to burn up their old books.

Until then, they had never seen or heard a preacher, being some ninety leagues from the nearest mission-station. They knew nothing of the existence of missions. The only address they had was, 'Messrs. the Bookstore, "El Inca," Lima.' They wrote asking if someone could come who would explain the Scriptures more fully, saying that they had saved sufficient money to cover the expense of the journey from Lima. In June 1937, Mr. Clark, of the Christian and Missionary Alliance, paid a visit to them, and was followed later by two national evangelists. In September, fourteen believers from this region travelled ten days on foot, over the Andes, to a Convention held in conjunction with the quarterly meeting of the nearest presbytery. At the end of December there was an evangelical community of 220 of whom 158 had made open confession of their faith and 27 had been received into full fellowship. At the time of writing (April, 1938), a national pastor is paying them a visit, and it is fully expected that a new presbytery of five congregations will be formed.

A third illustration of the power of the printed page is to be found in the capital city of Peru. No evangelical worker is allowed to visit the Lima prison. It was a surprise, therefore, to receive a letter from a prisoner, through an intermediary, confessing faith in Jesus Christ

as Saviour. It appears that a woman relative had taken *Renacimiento* to him on one of her visits. He has now sent the address of a friend in the city through whom it is possible to send a paper or a book from time to time. In his latest note he says that there are three now studying the Bible and praying, adding that the authorities took away his *Renacimiento* and make it difficult for them to read the Scriptures. As he does not attend the Mass, they keep him shut up in the cell each Sunday until 11 a.m. However, he says that this has been good for him as he has been able to give the time to prayer.

Some of us have to pass this prison daily and, as we do so, we lift up our hearts to the Throne of Grace for this little inaccessible group, this tiny incipient congregation, which was started, and is being ministered to, by the printed page. We rejoice to think of what the Lord has wrought, in spite of a closed door to workers without and hindrances to believers within.

The printed messenger is a very active and powerful worker. We may well pray the Lord of the harvest that he would send forth labourers such as these into places hitherto and otherwise unreachable. It is true that the Scriptures and tracts require human distribution, but, as seeds are often carried by strange agencies, even so may books and leaflets be carried. Certain sections of most communities are hungry for something to read. Let us see to it that there is no shortage in the supply of that which exalts Jesus Christ and points men to Him.

The Bible at Work

In Bali some Balinese were questioned about their desire to become Christians. 'Have you learned the Christian religion?' they were asked. 'Yes,' was the reply. 'From whom?' 'From nobody.' 'How can it be possible that you know Christianity without a teacher? Has the Javanese teacher been teaching you?' 'No,' was the reply, 'Luke is our only teacher.' 'Luke? Who is he?' 'The Gospel of Luke that we bought a few years ago.'

An Apostle of Liberty

Domingo Faustino Sarmiento

SANTIAGO CANCLINI

'THE Evangelicals of Argentina in homage to the immortal Domingo Faustino Sarmiento.' This is the inscription upon a bronze plate on a monument above the tomb of this great man in Buenos Aires, on the occasion of the fiftieth anniversary of his death. What motives led Evangelicals of this country to take such action? Indeed, the Government and people of the whole nation rendered their homage to Sarmiento in the week of September 5th-11th, 1938, on such a scale as to constitute a veritable canonization. He died in Paraguay on the 11th September, 1888, and his greatness consisted in his labours on behalf of moral and cultural values, of which he was a true apostle.

Son of a very humble home in the province of San Juan, Argentina, his mother was unable to obtain entrance for him into a Catholic seminary in the city of Cordoba, or a scholarship in a secondary school in Buenos Aires. He only took the first elementary standards of a small school in his native city. The man to whom Argentina probably owes her public instruction did not even take the six standards of a primary school. He launched out on his own, working as an employee in a small business from his youth, and at the same time teaching children and youths to read, thus exhibiting his real interests.

Owing to his liberal ideas he soon had to flee from tyrannical persecution. He went to Chile where, besides working as a peon in a mine, he began, among other things, to publish a paper. He returned to San Juan in 1837 and became known for his struggle in favour of public freedom. He wrote and, as a result, suffered persecution, but he always made progress. He made a journey to Europe, and, later, when the situation in the country changed, went to the United States as Minister

Plenipotentiary of Argentina. There he studied the institutions and customs of that country, but especially its educational system which later he was able to transplant in large part to Argentina. His relations with the great educationalist, Horace Mann, influenced him considerably. On his return to Argentina he held numerous public posts; Deputy Senator, Governor of his native province, and finally President of the Republic from 1868-74. But above all, during and after his presidency of the Republic, he was a teacher, preoccupied with the fight against illiteracy. When President he became a real apostle of primary education, and fifty years after his death it is legitimate to say that every school in the Argentine Republic is a testimony to his spirit and name.

He was a prolific writer and his works number fifty-two volumes. Some of his ideas are of much interest from the Protestant point of view. In his youth he severed intellectual relations with the Catholic Church, and in his works he often draws attention to the bad results of clericalism and religious formality, especially commenting on the ignorance of the people after four centuries of Catholic domination. He was, without doubt, a believer in God and an admirer of Christian virtues. In his youth he read *Natural Theology*, and *Christian Evidence* by Paley, and these books prevented his falling into unbelief when he broke with many of the old religious traditions. When his many enemies accused him of being an atheist because he defended the lay school under State control, Sarmiento reminded them that in his office he had a picture representing the Bible scene of Jesus with the children, and added: 'No, do not take away from me my devotion, my Counseller in the hour of death, and my Master.'

He was a great admirer of Protestantism, especially because of its emphasis upon freedom of conscience, of which Sarmiento was one of the strongest defenders among public men at this stage of his country's development. He admired Protestant countries, attributing the difference between the freedom, culture

and progress in the United States and in Latin America to the influence of Protestantism in the former country and that of Catholicism in the latter. He wrote as follows:

> 'When the new world was discovered, the Reformation and the political principles which were born from it spread over North America. Tradition and authority obtained control of the south and centre. These two principles of government, in the north, a government which is discussed and even resisted and restricted by the individual, and in the south, a government by authority, by passive obedience, and unity of faith, proceeded to show their efficiency and solidarity. The North American principle is that of freedom of conscience, equality of faiths, and the general disarmament of religious ideas which have shed blood on the earth for centuries. South America, populated by religious extremists, supported by fanaticism and the laws of the Indies in the Inquisition-State, has struggled heroically to tear up those elements so tenaciously invested in a dominant Church with immense possessions and an exclusive and powerful personnel.'

On defending the principle of freedom of conscience and of worship during the discussion of the constitution, he spoke of Roger Williams as an extraordinary man, and recalled his struggle in favour of freedom of conscience when he founded Providence, in Rhode Island, and he quoted:

> 'Freedom of conscience is not only the corner-stone of our constitution, but is one of the greatest conquests of the human race. I will go further and say the great conquest *par excellence*.'

On the value of Bible-reading and of Protestant missions compared with Catholic influences he was very clear:

> 'In Holland, as in England and the United States, the Bible is the people's book, which instructs the teacher, which the teacher explains and which is daily read in the home. The religious revivals of the sixteenth and seventeenth centuries laid the foundations of religious education. The Bible was the popular library, and the controversy and commentary about its text, the different explanations among dissidents, require that all should be able to read it. To-day the Bible is considered one among the thousands of books which form the sum total of popular knowledge, but its reading gave an impulse which

has produced infinite results. Public schools could not have existed without this special stimulus.

'Protestant missions have produced fruits more enduring than Catholic. The Protestant missionary takes a book with him, the Bible, and the obligation to teach the reading of this book. His first care is to formulate the grammar of the native language and to introduce the Bible; his second, to make the pupils of all sexes and ages learn to read the Bible. Wherever Protestant missionaries have gone they have introduced printing presses.'

It is necessary to realize the influence, methods and spirit which, in Sarmiento's day, governed the actions of the Catholic Church in the Latin American countries (and still do so), in order to realize the importance of the ideals which he advocated. Sarmiento lived for the education of the people, for the defence of the public liberties of worship and conscience, and he will continue to live in the memory and appreciation of his fellow-citizens and of those who strive for the welfare of mankind.

A Happy Home for Millions

Mr. Johan Store, a Norwegian engineer, and his colleague, Mr. Albert Hiorth, have drawn up plans for the reclamation of the vast alluvial plains of ancient Mesopotamia, now Iraq. Their recommendations recall the scientific studies of the famous irrigation engineer, the late Sir William Willcocks, who showed that in the southern delta alone over ten millions of acres could be cultivated as the result of a vast scheme of land drainage. Here, water, soil and sun produced the wealth of ancient Nineveh and Babylon and the opulence of Haroun-al-Rachid's *Arabian Nights'* capital at Baghdad. Herodotus, the Greek historian, relates that such was the fertility of the soil that sown grain commonly yielded a two-hundredfold increase.

Mr. Store estimates that, if his schemes could be carried out, anything up to one hundred million people could here find homes, thereby relieving the congested areas of Europe and solving the problem of its six million unwanted Jews, and other millions of non-Aryan peoples who have no security. The present population of Iraq is less than three millions, who occupy a land area double that of England and Wales; while the adjoining country of Syria, with a land area slightly less than that of England and Wales, has a population of only 3,630,000. These sparse populations now inhabit lands which once supported millions of people who built up world empires.

The Position of the Church in Egypt

'ONLOOKER.'

EGYPT'S somewhat nebulous and equivocal position as a nominally independent sovereign State has at last been clarified, first by the Anglo-Egyptian Treaty of 1936 and then by the Montreux Convention of 1937. The uncertainty which enshrouded the respective functions of the British Residency (as it then was), the royal palace and the ultra-democratic Parliament has now largely passed. Egypt's complete independence has been given international recognition, the Capitulations have been abolished, and, with the 1923 Constitution restored, Egypt stands as a democratic State, ruled by a popular, if strong-willed monarch, King Farouk I. For the first time for many years the country's leaders are free to devote their attention to the solution of the many pressing social and economic problems rather than to the adjustment of its relations with foreign powers, especially Great Britain.

For the work of the Christian Church in Egypt these changes are fraught with consequences of no little significance. It is noteworthy that while the protection of minorities formed one of the four reserved points for which Great Britain in 1923 retained special responsibility, in the abortive Treaty negotiations of 1929 it was stated that the question of minorities was the exclusive concern of the Egyptian Government, and in the Anglo-Egyptian Treaty of 1936 no reference was made to the minorities at all. The hope was entertained in responsible circles that at Egypt's admission to the League of Nations in May 1937, a statement would be made by the Egyptian Delegation confirming the safeguards already contained in the Egyptian Constitution, but no undertaking was given. Presumably the articles of the Constitution were considered adequate, though this opinion is not shared by many of the Egyptian Christians themselves.

At the Montreux Convention, which sanctioned the abolition of the Capitulations, written assurances were furnished by the Egyptian delegation for the protection

of missionary work. They promised that during the transition period of the next twelve years and, indeed, until a further agreement should be reached, missionary institutions in existence at the time of the Montreux Convention would be allowed to continue their activities under the Mixed Tribunals, but also subject to such Egyptian legislation as applies to similar Egyptian institutions, and on condition that none of these activities contravened public law or morals. Freedom of public worship was guaranteed in accordance with the customs and usages in Egypt concerning non-Moslem religions. These guarantees met with searching and bitter criticism from some of the more extreme organs of the Moslem Press, but they still stand and are being faithfully honoured.

In estimating the present position of the Christian community in Egypt account must, however, be taken not only of the actual legal guarantees which have been given, or not given, in the last few months, but also of the general policy of the Egyptian Government, the administrative decisions of the various departments, and the attitude of Moslem public opinion. In some ways, these are almost of greater importance than the legal guarantees themselves, as they determine the spirit in which all such guarantees are interpreted and applied.

When we come to study the policy of the Government and the attitude of the public we find that no very clear picture can be given. This is due, in large measure, to the constant tension that exists in the country between two conflicting viewpoints. One section of the community considers that the most important element in Egypt's internal and foreign policy should be the establishment of her position as the paramount Moslem State. Another section holds that religion should not be allowed to enter into political life lest it divide the Moslem citizens from the Coptic and prove a handicap to the country's political progress, but that Egypt should aim rather to take her place as a fully developed modern State amongst the great nations of the world.

Many examples might be given of the strength of both

of these movements. By the introduction of some remarkable measures of reform, efforts are being made to re-establish the prestige of Al-Azhar University, and to give it a curriculum suitable to meet the needs of a modern generation. From many parts of the Moslem world student delegations are being sent to attend its courses, and subsidies for their support are being provided by the king or the University authorities. A new policy is being developed of commissioning Azhari graduates to go as preachers to scattered Moslem communities in foreign countries for their instruction in the faith and encouragement, while the Ministry for Waqfs has in recent months made grants towards the establishment of mosques in Budapest, Bucharest and Manchuria. Public subscriptions have also been opened for the erection of a mosque at Juba in Southern Sudan. Symptomatic of this attitude are such proposals (fortunately not yet adopted) as those for the abolition of a minimum age for marriage, for the re-establishment of the Sharia Law as the sole standard of jurisdiction, for the enforcement of prayers in the Government compulsory schools, and for the prohibition of the teaching of children of any religion save that of their parents and guardians. Account, too, must be taken of the revival of propaganda for the restoration of the Caliphate with King Farouk as the favoured candidate.

The more 'secularistic' party, on the other hand is, for obvious reasons, not nearly so vocal as the pro-Islamic party, but its influence on that ground must not be discounted. While not prepared to follow Turkey in the extreme measures she has taken for the separation of religion from the State, many of the younger generation consider that the power of the reactionary forces in Egypt must be broken, and a policy of secularization followed in politics, legislation, education and jurisdiction. The future alone will show which of these two parties will prove the stronger. At present the swing of the political pendulum gives the greater influence first to the one and then to the other. Both of these parties favour the cementing of closer relations between Egypt and her neighbours, but whereas

for the one group this is principally a matter of political and economic aims, for the other the primary purpose is religious and cultural. Thus the Treaty of Friendship with Turkey has been ratified, and Egypt's adherence to the Four Power Pact, which binds together Turkey, Iraq, Iran and Afghanistan, is considered by some only a question of time. By the engagement of Princess Fawzia to the Crown Prince of Iran another link has been forged in the chain of friendship between the two countries.

One consequence of the present uncertain situation is that the attitude of the Government towards the Christian minorities and the work of missions fluctuates according to the viewpoints of those in office. Under one ministry it may be much more difficult for Christian congregations to obtain permits for the erection of new churches, than under another. One Minister of Education will show a conciliatory attitude towards the request for the recognition of Christian elementary schools, while another will raise apparently insuperable difficulties. Whereas under one Government Christian officials will receive fair treatment in the adjudication of posts and in such matters as promotion and increases in salary, under another they will be penalized and subjected to obvious discrimination.

Again, there is always the danger of missionary work being made a catspaw in the local game of politics. An instance of this occurred during the election campaign of 1938. In order to discredit the Wafdist party the statement was circulated that a Wafdist Government meant a 'missionary' Government, on the ground that Makram Obeid Pasha, the Wafdist leader, was a Christian, and that he used his influence when in power to undermine the religion of the State and to encourage missionary work. All the absurd and outrageous charges which the Arabic press levelled against missionary work in 1933 were revived, and at one time it looked as if public fanaticism might be roused to a dangerous pitch. Then the campaign was officially called off and the agitation died down as quickly as it had started.

Confronted with such disabilities, and uncertain as to their future position, the Christians of Egypt are naturally prone to a spirit of uneasiness and apprehension. The temptations facing uneducated and unshepherded Copts to embrace Islam are increasing in force. Some are seeking release from an unhappy marriage, others want to marry Moslems, while still others are tempted by offers of work, or money, or of preferment in office. This leakage to Islam is likely to be augmented by the Government's present system of compulsory education whereby Christian children are virtually, though not nominally, obliged to attend the lessons in Islam in the Government village schools and no provision is made for their instruction in their own faith.

The more spiritually minded of the leaders of the Coptic Church, whether ordained or lay, have come to realize that the only ultimately satisfactory method of dealing with this and kindred problems is a deepening of the spiritual life of the whole Church, with special emphasis on the instruction of the young. In Cairo and district alone there have sprung up more than forty lay movements for the reform of the Coptic Church, all of them centering around some leader of dynamic personality, and seeking by meetings and personal work to bring new life and light to their members. In addition, there are many young Copts, students and employees, who are offering their services in an entirely voluntary capacity in connection with the twenty or more evangelistic meetings which the tiny Anglican Church is organizing for Copts and Moslems in Cairo and in the villages around. The ultimate objective of these meetings is the emergence of village congregations composed of converts from Islam who will gather, like the first century Christians, in the house of one of the members. All these meetings are being conducted by young men who are only too anxious to avail themselves of any training classes that may be arranged to assist them in methods of preaching and of evangelistic work.

One or two of the Coptic Bishops have grasped the

importance of providing Christian education for Christian children in the villages, and the Coptic Bishop of Kena, for example, has been instrumental in opening a large number of Christian elementary schools within his diocese. A scheme has also been launched by the Anglican Church for the establishment of similar schools in co-operation with the local Coptic communities in some of the villages of the Giza and Menoufia Provinces. The hope is that ultimately these schools will become centres of spiritual enlightenment to all these residents in the neighbourhood.

Sooner or later the movements for education and reform are bound to bear fruit in the life of the Coptic Church, which still claims nearly one million members. At the same time, the younger Churches have responded in an encouraging way to the appeal for a Forward Move which was addressed to them, as well as to the missionary societies, by the Near East Christian Council in the spring of 1937. As part of the preparation for the Madras Conference, as well as of its follow-up afterwards, the various Churches were urged to consider what steps might be taken for the deepening of the spiritual life and experience of their members, and for the encouragement of each individual Christian to bear witness to his or her non-Christian neighbours. As in the Coptic Church, so in the younger Churches, there is an increasing body of young men and young women who are willing to engage voluntarily in Christian evangelism or social service. Some of these movements, like those of the Young Men's Christian Association, and of one or two evangelistic centres in Cairo, are not definitely attached to any particular Church, and many of them (as in the Coptic Church), have exclusively indigenous leadership.

While, for various reasons, these progressive movements tend still to follow denominational lines, there are indications of a closer understanding and of a greater readiness for co-operation between some of the Churches. Not a little of the credit for this more Christian attitude is due to the work of the 'Fellowship of Unity' which has laboured quietly and patiently for eighteen years to create

a better spirit between the different Churches and organizations. A unique feature of the Fellowship in recent years has been the annual united service of worship and thanksgiving which has been held in turn in the Armenian, the Greek, the Coptic and the Anglican cathedrals, as well as in the Presbyterian Church at Ezbekiah, Cairo. The very pressure which outside circumstances bring to bear upon the Christian forces helps to make them realize their common problems and needs, and thus draws them closer to each other. The first steps have been taken for the consideration of a proposal for the establishment in Egypt of a National Christian Council, which will comprise representatives of the Churches, as well as delegates from the missions. This would signify a definite move forward beyond the stage reached by the Egypt Inter-Mission Council, whose membership at present is exclusively from missionary societies.

There are indications in Egypt, as in other parts of the Near East, of a growing consciousness amongst Christian nationals of their responsibility for the evangelization of the non-Christian population. This change in attitude may be due, in part, to the emphasis which has been placed by the Evangelistic Committee of the Near East Christian Council on the central place of Christian witness in the life of every Church and of each member of it. Through clubs, day-schools, and Sunday-schools, by personal conversation, the distribution of Christian literature and of Bible portions, by means of special courses of evangelistic meetings, and in numerous other ways, individual Christians, as well as Churches, are striving to reach their Moslem friends and neighbours. Thus, gradually, the fallacy is being dispelled that the primary duty of the national pastor is to shepherd his flock while evangelization is the sole concern of the foreign missionary organization and its employees.

To this evangelistic activity of the Churches must be added the patient, unremitting service rendered by missionary schools, hospitals, welfare centres and clubs, all of which are making their impact upon the mental and

spiritual life of the community. Perhaps at no period in their history have missionary institutions, educational or medical, been so crowded as they are to-day. The growing concern of the Egyptian Government for the welfare of the masses received no small impetus at the outset from the pioneer efforts of Christian missions, and the far-reaching social programme of the State is heartily welcomed, as it should be, by many Christian workers. Up to the present there is no ground for apprehension that the day of Christian educational and medical service has passed. On the contrary, the need for a comprehensive system of Christian education for the leaders and youth of the Christian Church, and of adequate social service, such as is expressed in welfare centres and clubs, for its various members, is probably more pressing to-day than ever before. At the same time, the Egyptian Christian community is beginning to realize the breadth as well as the depth of the range of evangelization, and an increasing proportion of its members are prepared to enter with enthusiasm into schemes of Christian witness and service along social lines.

In short, the uncertainties and dangers to which the Christian Church is exposed from its position as a minority group within an overwhelmingly Moslem community are driving the Church, not merely to strive for guarantees of religious freedom which may or may not be granted, nor merely to aim at educating public opinion concerning the values for the community itself of freedom of thought and conscience, but what is fundamentally of greater and more abiding importance, they are revealing to the Church the fact that its only permanent source of strength and growth is its whole-hearted dependence upon, and communion with, its Lord and Master, Jesus Christ.

In Japan, at a time when the cult of State Shinto, with its emphasis upon the divine quality of the Emperor and people is being pressed very hard indeed, a religion which unequivocally puts God above all created things, and links the believer in a fellowship with other Christians all over the world is not popular. Christianity is necessarily committed to both these positions.'—WILLIAM PATON, in *World Community*.

Forty Years in the Sudan

GILBERT DAWSON

FORTY years ago what was known as 'the scramble for Africa' had practically come to an end, and the era of occupation and development had begun. During the previous ten to fifteen years the principal European Powers had been engaged in staking out claims to large sections of the great continent, sending hurried expeditions into the interior to make treaties with native rulers, and trying in every way possible to prove their 'right' to the territories thus acquired. Frequently these 'rights' clashed, leading to situations in which it took all the wiles and strategems of diplomacy to avert war.

The Sudan, that great belt of country across widest Africa, south of the Sahara, naturally bulked largely in this contest. It was deemed a prize worth gaining, its area being as large as Europe, minus Russia, and believed at that time to have a population of anything up to eighty millions, an estimate afterwards proved to be greatly exaggerated. France, ambitious to create an African empire which would stretch from Senegal to Abyssinia, across almost the whole of the Sudan, was creeping forward from the west and north from the Congo region; Germany had occupied the Cameroons and claimed territory in the north which crossed the French line to some extent; while Britain, through the Royal Niger Company, was opening up the great country afterwards to be known as Nigeria, and was also engaged in winning back from the Khalifa, successor to the Mahdi, the territory conquered by that leader in the eastern Sudan when Khartoum was taken and Gordon slain, in 1885.

The year 1898 provides a natural starting point for a review of the Sudan as a mission field. It witnessed three notable events in the Sudan, each having an important share in bringing the 'scramble' to an end. In the east, Kitchener brought his two years' campaign to a successful close by defeating the Khalifa in the battle of

Omdurman, thus bringing the Anglo-Egyptian Sudan under British control and checking the attempt made by the gallant General Marchand to secure a large part of that territory for France. In the west, the French finally defeated Samory, who had resisted their advance and given them trouble for fourteen years. In the central Sudan, an agreement reached between France and Britain regarding their respective claims to the Niger territories brought to an end a situation that had for a while been critical and dangerous.

In the following year a German advance northwards into Adamawa confirmed for that power its occupation of the Cameroons as far as Lake Chad. A year later, in 1900, the British Government took over from the Royal Niger Company the territory under its care. These events settled the division of the Sudan under European Governments until the Great War, when Germany lost her control of the Cameroons. In this way the whole Sudan was opened up to Europeans in a comparatively few years, after being closed for centuries. It is interesting to note, in passing, that a large share in this opening of the Sudan was taken by Kitchener and Joffre, afterwards the first Commanders-in-Chief of the Allied forces in the War; Joffre won for the French the almost legendary city of Timbuctoo a few years before Kitchener took for Britain the historic city of Khartoum.

Whatever were the aims of the European Governments in annexing territory in the Sudan, the condition of affairs they found there constituted justification for their action. In all parts inter-tribal wars and slave-raiding were commonplace. Great Moslem emirates made war on each other and on the pagan tribes, seeking to enslave the latter at a reckless expense of life. The pagan tribes resisted the Moslems wherever possible, and also made war amongst themselves. Cannibalism prevailed in many places. Travel was almost impossible; ignorance, superstition, darkness and cruelty prevailed; and the appalling death-rate from disease and war resulted in large tracts of country being entirely depopulated. In the Anglo-

Egyptian Sudan it is estimated that during the thirteen years preceding Kitchener's victory the population had been reduced from eight-and-a-half millions to about two millions, whole tribes being wiped out. European intervention brought eventual peace, and meant not only the saving of millions of lives from death by slaughter and disease, but also the introduction of trade and the development of the natural resources of the countries taken over.

It was not, however, the political opening of the Sudan which called the attention of missionary forces to its needs. These had lain as a burden for years on the hearts of many Christians, both in Britain and America, and various unsuccessful, and sometimes fatal, attempts had been made, from north, south and east, to penetrate into the Sudan. It was not until God's day for the Sudan had arrived that the doors were opened, but the dawning of that day was heralded by an increasing concern regarding its needs during the last decade of the century. In this way God prepared His people for the opening of the doors, although at first there was slowness in entering them.

The field was a great one, some six hundred different tribes, Moslem and pagan, nearly all using different languages, totalling in all about thirty-two millions. These peoples presented a wide variety of development: large Moslem emirates with a comparatively advanced social organization and in some cases written laws, history and literature; large and small pagan peoples, segregated from each other and having little or no intercourse with the world outside their own districts. Little was known about these many tribes; in only one or two cases had their languages been reduced to writing. Roads there were none, only the twisted, twining bush-paths through the long grass; rivers were unbridged or at best crossed by rough bush-stick erections, or suspension bridges made of creepers, most of which were swept away each wet season by the floods. The rivers were the main highways into the interior, but once these were left, travelling

was slow and often difficult, transport being by head load, and lodging often a nondescript mud hut hastily cleaned out for the visitor, or at times a camp in the open.

In 1898 there was only one mission-station in the whole Sudan, just over the border in Nigeria. At this period the Sudan rightly received the title of 'the largest unevangelized field in the world.' As the country became open during the next few years, a critical situation unfolded itself. Up till then the pagans had resisted, to the best of their ability, the advance of Islam, propagated as it was by the sword and by slave-raiding. Now, peace being enforced by the Governments, Moslems were at liberty to travel safely almost everywhere, and would inevitably proclaim this creed with a very fair prospect of winning the pagans to acceptance of their faith. The need for haste in evangelizing the pagans was, therefore, urged, the plan suggested being a chain of mission-stations right across the Sudan, at strategic points between the Moslem and pagan belts of country. It was hoped that by this means the southward advance of Islam, that seemed likely to penetrate into pagan Africa far beyond the bounds of the Sudan, might be stayed. This plan was advocated later at the Edinburgh Missionary Conference of 1910, and again at a Conference on Moslem Missions held at Lucknow; it was supported also by many of the leaders in the missionary world, who realized the urgent importance of the Sudan as a battlefield with Islam. The task was a formidable one, for the line to be covered by the proposed chain of stations was considerably over three thousand miles in length, running through a belt of country about five hundred miles in width; with all the added difficulties of the multiplicity of languages, variety of peoples, tropical climate, lack of transport, and ignorance of the field. But God had opened the door, it was for His people to enter it in faith.

Entry was made first into the Anglo-Egyptian Sudan when work was begun in Khartoum in 1899. Northern Nigeria was opened up a couple of years or so later, several societies being engaged in that territory within a few years.

The French sections of the Sudan were not entered until after the War, nor was Northern Cameroons, which by then had passed out of German hands. At least two societies had the Moslem regions in the north of Nigeria as their aim, but the Nigerian Government intervened by closing the door which had been open, and, with a gradual stiffening of this policy, endeavoured to prevent any Christian missionary work among Moslems, while providing facilities, through administrative arrangements and in other ways, for the furtherance of Islam among the pagans. Save in a few places, therefore, the steadily growing missionary forces were compelled to confine their efforts to the pagan tribes. Without any lessening of the responsibility of the Nigerian Government in thus delaying the proclamation of the Gospel to the Moslems, it is possible to recognize in this the over-ruling hand of God. Continual pressure and protest on the part of the missionary forces led at last to a gradual relaxing of the prohibition regarding work among Moslems, and during the past two years much of the restriction has been removed, and such work, under proper control, is now fairly widely permitted. In the sections under French control there was not the same restriction of work among Moslems, although here also the bulk of the work has been in the pagan tribes. After the War, missionary work in the Sudan developed with increasing rapidity, especially by helpers from America.

After this brief description of the Sudan as it was when first opened up forty years ago, and its subsequent entry by missionary forces, let us look at the situation to-day. It presents a wonderful story of progress, and, while humbly confessing failure to realize and act on all the possibilities, those who have lived through the period in question have great reason to thank God and take courage to go forward until the work is done.

Dealing first with the material changes, the whole Sudan is now being covered with a constantly improving system of roads. Carriage by head-loads along winding bush-paths has now been changed into transport by fast-

moving motor lorries along roads which are usable at least during the dry season, and are increasingly becoming all-season roads. Railways run far into the interior and are being linked up with each other. Bus services are in operation in many places. Trade has grown enormously; mining is carried on extensively, including the coal required for the Nigerian railways; sanitation and hygiene have been introduced into the large cities and medical services inaugurated, apart from those of the missions; education is extending, and, especially in Nigeria, a vast system of administration and government by native rulers under wise control has been fostered. It may fairly be claimed that the people as a whole have benefited economically and materially as a result of European government. In Nigeria the land is held for the people and cannot be alienated. This is a system that might have been adopted with advantage in other parts of Africa.

Turning to missionary work, a similar tale of progress and development can be told. Instead of the one mission-station in the whole Sudan of 1898, there are now some two-hundred-and-fifty stations, carried on by twenty-four societies, with a total staff of about nine hundred missionaries. Of these societies, eight are from Britain, twelve from the United States, one from Canada, one from South Africa, two from other places. They vary in size, two societies having over four hundred missionaries, seven totalling over three hundred, the other fifteen less than two hundred. There are also some independent workers. As the British sections of the Sudan were first entered, it is natural to find that they contain the greater number of workers, having nearly six hundred to deal with a population of eighteen millions; while the French sections, with fourteen million people, have only three hundred missionaries. There is a still greater disparity in the two French sections, as French West Africa, with a population of eleven millions, has about one-hundred-and-thirty workers, and French Equatorial Africa (Sudan area only) has one-hundred-and-seventy missionaries to three millions. In reckoning missionary strength in the

Sudan it has to be remembered that the climate does not permit of long terms on the field, so that only about two-thirds of the staff are usually available there.

The language difficulty has been mentioned: steady progress is being made in the reduction of languages to writing, and already translations of Scripture have been published in seventy-seven of the languages in the Sudan, these including the whole Bible in three tongues and the New Testament in five. The missions are reaching over two-hundred-and-sixty different tribes.

Thanks partly to the fact that the work, for many years, was confined more or less to the pagan tribes, the policy of a chain of stations across the Sudan, to stem the advance of Islam, has been largely achieved. This advance, although steadily proceeding during the forty years, has not proved so rapid or devastating as had been feared at first. God in His gracious providence seems to have stayed the progress of the false faith in many places where the missions were slow to enter, while the occupation of districts for Christ has usually provided the necessary barrier. Indeed, it is encouraging to note that even such strongholds of Islam as Bamako, Timbuctoo and Gao, in West Africa; Sokoto, Kano, Katsina and Bornu, in Nigeria; and Omdurman, in the Anglo-Egyptian Sudan, are now either occupied or being influenced by Christian missions. The Leper Camps in the Moslem areas in Nigeria, formerly under Government care, have been handed over to the missions, with the approval of the Moslem rulers. The opening of the Moslem provinces in Nigeria made possible the evangelization, eventually, of five to six million people who had previously been shut off from the Gospel. As for the pagan peoples, the progress made has been most encouraging. God has abundantly blessed the work. Indigenous methods, in so far as they are understood, are either in vogue or being attempted by most of the missions, and Churches have been planted in hundreds of centres. These naturally vary in size and effectiveness, but on the whole the principles of self-support and self-propagation are being practised,

while that of self-government is gradually being established. Evangelization is now recognized as the natural work of the African Christians, and is being carried on by thousands of those who have been won for the Saviour, many of whom were formerly cannibals or members of most primitive tribes. Their efforts are not confined to their own peoples ; local Churches are sending out missionaries to the peoples around. Evangelists are, in the majority of cases, either self-supporting or else supported by their fellow Church-members. The missions in Northern Nigeria some years ago adopted a three-year plan to secure the evangelization of every part of the districts in their various fields. This was carried through largely by the African Christians, and one mission at least has now adopted as its aim the winning or placing of a witness for Christ in every village or hamlet, so that active testimony may continue without interruption all over the field. These remarks apply, of course, to those areas which have been in occupation for some time : the missions are ever pressing forward into fresh fields as opportunity allows.

Church-buildings, schools, prayer-huts, are erected, as a rule, by the local Christians. Institutes for the training of voluntary workers are eagerly entered, and are helping to meet the needs of communities which demand an increasingly higher standard of life. When the Hausa Bible was published, providing God's Word in full in a language that is known over a wide area of the Sudan, the demand was so great as to exceed the supply at first available, although the price of the volume represented at least a week's wages to most of the Christians earning money, and could only be raised by a special effort in the case of others. So far, excepting on a small scale, there have not been any mass movements, but there is steady growth at an increasing rate, and evidence of marked blessing. With the widespread preaching of the Gospel the ground is being prepared for a great ingathering, and much prayer has been offered that God will manifest His power in an outpouring of the Holy Spirit, bring in a

harvest of souls, and cleanse and strengthen His people and build up His Church.

There remains still much land to be possessed, but the progress made during these forty years, and the eager desire felt by many of those engaged in the work to go forward to the completion of their task, encourage the hope that soon the field, which until so recently was known as the largest unevangelized field in the world, may become one in which the Gospel is being proclaimed in every part, with signs following.

West Indians Fear the 'Evil Eye'

Lord Moyne presided over the West India Royal Commission at the Colonial Office on the 22nd September. This Commission was appointed to collect evidence and to concert measures of economic reform in the West Indies. The Commission must have heard with some degree of astonishment expert evidence that slave mentality is at the root of the labour troubles and recent riots. The Emancipation Bill was passed in August, 1833, yet uncanny cults brought from Africa during the slave trade in the seventeenth century still persist in various degrees in most of the islands.

The Obeah man, by his 'evil eye,' can convey a fatal suggestion of death. A suspicion, frequently groundless, that 'Obeah medicine' has been mixed with food he has eaten will cause a man to sicken on the spot and die within the day. Such is the terror of Obeah that only with great difficulty can a West Indian be persuaded to talk about it or give evidence against the Obeah man at court. Education has lifted the few, but the masses remain in mental darkness. The slaves turned in despair from the Christianity of the brutal masters who whipped them, back to their primitive African animism, and a century of Christian teaching and preaching has not yet eradicated it.

The British Government, through the Commission, will deal with the material causes of the recent outbreaks and civil disturbance. Psychological investigation will bring the Commissioners to those human factors which will serve to appraise the degree of persistence of slave mentality in the islands. There will remain, however, the unfinished spiritual task. The Churches in the West Indies have done and are doing noble service; they have initiated almost everything that has brought blessing to the people. Maybe, they will find that the too-easily forgotten sermon should give place more frequently to repeated and methodical instruction in the Word of God.

A New Vision for Leprosy Work

ROBERT COCHRANE

I HAVE been asked to write an article on the general aspects of the work in which we are engaged. In all our endeavours we have to bear in mind that our one object should be to build up a form of service through which the indigenous Church will ultimately be able to make its contribution in the extension of the Kingdom of God. It is impossible to expect the indigenous Church ever to assume the management of a large institution, as, for example, the Lady Willingdon Leprosy Settlement. This leprosarium is a co-operative scheme in which Government and Mission share responsibility. The whole financial burden rests on the Government, which is responsible for the salaries of the missionary and the Indian staff, except that of the Superintendent, whose salary is met by a grant from the Mission to Lepers. The management of the Settlement is in the hands of the Church of Scotland Mission, and, so long as the Government has confidence in it, the Mission is free to develop the internal administration without interference.

Institutional leprosy work in India is still largely in the hands of the missionary, and herein lies the opportunity of demonstrating in service the spirit and charity of Christ. It will take many years before the fear of leprosy is eradicated, not only from the general public, but also from the rank and file of the medical profession. We hold training courses for doctors twice a year. One of the main objects of such courses, apart from teaching the elements of the principles of leprosy, is to endeavour, by word and example, to instruct those who come that persons suffering from leprosy are human beings with a human personality and a soul, and not people to be shunned. To those who are working in institutions of this nature the problem of suffering presents a perpetual challenge. One of the hardest tasks is to preach the sermon at the Sunday evening service, because for many who attend there is little chance of complete recovery. To such the

Spirit of God has a consoling and comforting message, and words of help are graciously vouchsafed to the one who prepares in the presence of the Spirit. We who are engaged in work among those afflicted with leprosy, must have a spiritual answer to the problem of suffering or else we are in danger of becoming callous, taking no real interest in our patients and their affairs, and letting them become, as it were, just living test-tubes, interesting material for experiment.

It is not within the province of this article to discuss the scientific side of leprosy, except to say that within the last few years our understanding of the disease has increased considerably, and this, we pray, will result in our treatment being more effective. Our continual longing is for more light, for we realize that such suffering as we see here, and such challenges, can only be met by 'prayer and fasting.' So please pray for us. To-day, when a new emphasis is being sought for medical mission work, when it is becoming more and more realized that the end of the great missionary institutions may be in sight, how are we to meet this changing situation, with its new approaches and new challenges? It is to this problem that we set our minds, and we ask ourselves 'What next?'

There are probably more than 300,000 persons suffering from leprosy in the Madras Presidency. The position is so acute that last year we had to turn away over 800 who were seeking admission to the Settlement. The very fact that we have to turn a deaf ear to the pleadings of so many is bound to make those coming for admission feel that they are unwanted. One said, 'If the leprosy settlement does not want us, what is there but death?' The missionary can never meet the whole need of India; he can but show the way in which the Church can meet it. The problem, then, is to find a method of meeting the need of those suffering from leprosy which is within the means of the indigenous Church, for, as in the middle ages, the Church must show the way in the care of the diseased, destitute and maimed. We think that we have

devised a scheme which will result in the isolation of the infective and deformed cases, a scheme which is simple to manage and can be supervised ultimately by the Church. The object of the scheme is to find out whether leprosy can be controlled by more economic methods than those at present in vogue.

An area some twenty-three miles from Chingleput has been chosen, in which the average incidence of leprosy, in a group of nine villages, is sixty per thousand. A central plot of land has been selected which is not more than two-and-a-half miles from any one village. Negotiations are at present in hand for the purchase of this land. We have been fortunate in discovering a very good water supply.

We propose to build as economically as possible :

1. *An Investigation Centre.* This will consist of a central hall, injection room, doctor's room and laboratory. This centre will be used for treatment and observation of all known cases. Records with full epidemiological data will be kept.

2. *A Segregation Village.* This will be for the accommodation of about fifty people. All infective and crippled cases from the nine selected villages will, it is hoped, be isolated in this area. Those who can cultivate their fields or perform other work will be permitted to do so, provided that they return to the segregation area at night. It is believed that the chief reason for the spread of leprosy is night contact with infective cases ; this is particularly dangerous in the case of children. All crippled cases and those liable to ulceration will be asked to live in the Segregation Village so that their ulcers and deformities can be watched and, as far as possible, relieved. Any person who is acutely ill, needing immediate medical or surgical attention, will be removed to the Lady Willingdon Leprosy Settlement and put into the hospital, until such time as his acute condition has responded to treatment.

The staff for the project will consist of : a doctor ; a dispenser ; a male nurse (who will be a dis-

charged patient, trained in the Settlement); and a headman. We have a patient in view for the last-mentioned post, who is at present in the Settlement. He is a Christian of excellent character and sound teaching. In this connection we are very grateful for a grant from the World Dominion Movement, which is sufficient for us to start the building operations and for the maintenance of the patients. We are praying that a further two hundred pounds will be forthcoming so that we can be free to choose our own staff, and not have to rely on the Government for the Indian staff. With such an additional sum we should have enough to organize, build, equip and manage the whole scheme for two years. If it is a success, and is repeated in other areas where leprosy is prevalent, we can envisage the day when institutions will be used only for selected types of cases, and the advanced, infective and mutilated cases could then be cared for in the villages of the country. Thus we see a possibility of eradicating this scourge from the land of India.

The question will now be asked: 'How far is such a scheme going to contribute towards the extension of Christ's Kingdom?' It will be agreed that in India the villages are not only the most important places for evangelistic effort, but also the most neglected. Until we meet village needs, evangelism in India has hardly begun. By meeting village needs is not meant spasmodic itinerant preaching, but continuous work in the villages. Preaching has its place, the written and spoken Word is still powerful to save, but if this is backed up by a living example of how the Church can meet the pressing claims of the villages, then, indeed, the power behind the Word will be almost irresistible. We are, therefore, anxious that the whole scheme should not only be built on a scientific basis, but should be independent of Government aid in order that the contribution of the Christian Church may be unhampered by Government restrictions.

One of the difficulties in the organization of such a scheme is that of overcoming the prejudice of the general public. A man may have leprosy and move freely among

the public, but as soon as he is set apart in a special area he is no longer a 'person with leprosy,' but has become a 'leper'! If the ostracism associated with leprosy is to be removed, measures must be taken to ensure that those in the segregation village shall have the fellowship and friendship of ordinary members of the public. Herein we feel lies a sphere of activity for the Christian Church. We hope to encourage young men to take an interest in the project in order that they may not only have an outlet for real Christian service in the segregation village, but have an opportunity to study village conditions and learn the needs of the villagers. Such a scheme, though applied in this case to leprosy, could have a wider application if applied to medical problems in general. We see new vistas of service opening out for the medical missionary, a service which can be backed by the Christian Church, not costly, but none the less effective.

We are striving to organize what we believe is the first definite scheme in rural leprosy control, and we hope to prepare the way for the continuance of the Christian witness in leprosy work when the time comes for leprosy institutions to be taken over by the Government. Not only do we hope to show that work can be done along comparatively inexpensive lines, which will not entail the sacrifice of expensive plant if it is found necessary to move on to other areas of possibly greater need, but to demonstrate a method whereby India's infective and crippled sufferers can be cared for. We can visualize many such villages, organized by the Christian Church as a witness of Christian Service to our friends of other faiths, and acting as a perpetual challenge, and a witness to the power of the Christian Gospel in the service of the people.

'The Christian touch kindles hope, gives grip on life anew and makes those suffering from leprosy look forward to new heavens and a new earth, to new bodies with new eyes, new voices, new touch perception wherewith to praise God.'—LEE S. HUIZENGA. (*Leprologist.*)

The New Day in Arabia

JOSEPH J. COOKSEY.

Ibn Saud, as a young man of twenty, set out in 1901 on his amazing career of the conquest of Arabia. Nejd quickly fell to him, then the Hejaz in 1925 and Asir in 1934. During the interval between the years of Ibn Saud's youth and manhood, Arabia has changed more than in several preceding centuries, changes which have been directly due to his initiative.

I

THE year 1910 is important in the history of Arabia. About that time Ibn Saud solved two problems in Arab statecraft which no Arab ruler before him had so clearly solved, and which have had far-reaching results. He perceived that his tribesmen, fired by religious enthusiasm, could conquer territory, but when their enthusiasm cooled, their swords devoured one another for lack of an exterior objective. Further, he perceived that while the tribes under a leader of capacity could conquer, they lacked ability to administer their conquests unless they had the urge of a religious stimulus. His solution of the difficulties was in the pithy command 'Back to the *Koran* and on to the land.' 'Back to the *Koran*' produced the Puritan revival and Brotherhood Movement (*Ikhwan*) and 'On to the land' gave the victorious tribes a constructive objective, and at the same time sounded the doom of nomadism and the free-booting life of the Bedouin. This movement to fix the nomads on to the land began in Central Arabia in 1910, was developed with the conquest of the Hejaz, since when more than two hundred desert settlements have been established, and this urbanizing movement continues.

Ibn Saud's two vital ideas, developed or modified by factors which have come in from abroad, are creating the New Arabia which is emerging. The motor car and wireless telegraphy have seconded his efforts to a degree he could not have foreseen. When it was proved by experiment that the motor car could easily traverse the Arabian desert, tribal indiscipline, the night raid, and tribal revolt of camel-men against authority, became practically im-

possible. During the past fifteen years a couple of private cars have increased to four or five thousand; and the king frequently travels from Ryadh, his interior capital, to Mecca, with an entourage of two to five hundred cars.

Wireless telegraphy has further enhanced the power of the motor car and contributed to the movement for settling the Arabs. Twenty or more wireless stations have been established in the chief centres, which are connected with a powerful station in the king's palace at Ryadh. The king's car, and that of his son, the viceroy of the Hejaz, are also fitted with wireless sets for use during desert tours. News of tribal raids is received in a flash, a fleet of armed cars is despatched and the booty of the raiders is recaptured before it has been moved many miles. As a powerful factor for peace, as a means of friendly intercourse which corrects the isolation which breeds ignorance, misunderstanding and strife, these two European inventions have served to change greatly the social life of Arabia.

Ibn Saud's second idea, to base his Government upon a rigid, puritanic, Koranic orthodoxy, has been greatly modified. The radio, which diffused programmes in Arabic from Egypt, Palestine, Italy and England, broke into Arabia's primitive life and narrow thinking, with the news, the music and the doings of the great world beyond its borders. The jots and tittles of Koranic law and the harsh tyrannies that breed in the minds of religious fanatics, could not permanently withstand this inrush of new ideas. Twenty-five years ago a Christian was not tolerated in inland Arabia, and ran the risk of insult and violence from the Wahabis; to-day American missionary doctors are welcomed in Ryadh the capital and in the chief inland cities. In the coastal cities religious toleration was never so marked as now. The Arab is in contact with the modern world, he is reading newspapers from Egypt, Iraq and India, and is concerned with fluctuating exchange rates and prices in neighbouring countries. Oil, and the prosperity it is bringing, is raising the standard of living and lowering the heat of religious intolerance.

Bahrain produced during 1937, 1,762,264 barrels, which places it among the most important oil fields in the world. British and American prospectors have also recently discovered oil at Kuwait, at Al Khobar (Saudi Arabia) at Hasa, and are continuing their search in Asir. They have also located gold deposits near the holy city of Medina. These enterprises employ some 500-600 Europeans and several thousand Arabs, who find such employment more profitable than raiding their neighbours for camels and goats.

This movement of social and religious change in Arabia synchronized with one of the most remarkable missionary journeys ever undertaken in the country, by Dr. Harold Storm of the Arabian Mission of the Reformed Church of America.

It was June, 1936. A party composed of a doctor and evangelists had visited Hail, a city of Nejd hitherto closed to missionaries, thence travelling to Ryadh the capital, also, until recently, a closed city, where they met Dr. Harold Storm. After farewells and a meeting for prayer, the latter set out to cross Arabia. Five days' travel by motor car brought him to Jiddah on the Red Sea, a journey which normally takes a month by camel. It is worth while following his itinerary. His first halt, after three days in the car, was at Ta'if in Hejaz where he spent six weeks. This summer capital of the Hejaz Government, situated 6,000 feet above sea level, mild of climate and set amid fruit gardens and cool streams, will some day be a strategic missionary centre. From Ta'if, by way of the Derb El Kafireen (' Road of the Unbelievers ') he passed only a few miles south of the sacred city of Mecca, through the famous Wadi Fatima, and thus reached the important commercial seaport of Jiddah. A visit northward to Yenbo, the port of entry for the sacred city of Medina, the burial place of Mohammed, was followed by a long trek southward to Jeizan in southern Asir (Saudi Arabia), a town never before entered by missionaries, thence to Hodaidah the port of Yemen, finally reaching Aden.

The journey was continued along the south coast to the port of Makalla, and from here a ride through the Wadi Do'an and Wadi Hadhramaut brought him to strange inland towns, hitherto unvisited by missionaries. Returning to Makalla, coastal travel was resumed to Dufar, the ancient frankincense country; thence to Muscat and on up to Bahrain where he is stationed. He thus completed a tour which took him round practically three-quarters of Arabia, a distance of 5,000 miles, and occupied ten months. In a volume entitled *Whither Arabia?*[1] just published by the World Dominion Press, the whole story is told as part of a comprehensive missionary Survey of Arabia, the most informative and authoritative yet written. Dr. Storm was not a mere pioneer traveller, but a missionary who, by means of medical service, gained the confidence and friendship of the people and used medical science as a means of teaching them the Gospel of Christ.

That part of his journey which deals with the Hadhramaut is of especial interest. Here he has set ajar a door of missionary hope which, by following his own successful methods of medical service as a handmaid of evangelism, may be widened to a great opportunity. A number of factors at the present time favour such an enterprise. The British Resident at Makalla, Mr. W. H. Ingrams, who has a profound knowledge of the Arabs, has recently tranquillized the country by his successful efforts in making peace between the Qu'aiti and the Kathiri Sultans. Their friendship has been sealed by a treaty. British influence of a benevolent character pervades the Hadhramaut, to which the kindness shown to the people by pilots of the visiting Royal Air Force has materially contributed. A desperately sick person needing hospital treatment at Aden, the delivery of a letter of pressing Government importance, the immediate presence of a chief at a distant post to avert tribal trouble, are a few of the forms of service rendered by the Royal Air Force. The increased importance of Aden and its

[1] *Whither Arabia?* by Harold W. Storm. World Dominion Press. Stiff Paper Cover 3/10 post paid. Cloth Boards 5/6 post paid.

Protectorate, as a result of Italian expansion in East Africa, makes the contentment and prosperity of the Moslem tribes the constant solicitude of the Government.

There are also Christian people whose hearts will be stirred by Mrs. Storm's interesting account of the founding of the early Christian Church in Hadhramaut and the Yemen in the fourth century, and its endurance of fiery martyrdom in the first quarter of the sixth century, a martyrdom marked by Christian courage and fortitude of the highest order. To rebuild this Church, finally destroyed by Islam in the early years of the seventh century, will come as a call of God to many a consecrated heart.

Protestant missionary work in Arabia can be summarized in a few sentences. The Arabian Mission of the Reformed Church in America has three stations at Bahrain, Kuwait and Muscat on the Persian Gulf, with twenty missionaries, seven of whom are doctors ; the Church of Scotland South Arabia Mission has one station at Sheikh Othman, Aden, with eight missionaries, two of whom are doctors ; the Danish Mission in Arabia, Aden Crater, has one station with nine missionaries. There are eight hospitals (245 beds) eight dispensaries, four schools, and the annual sale of Scriptures is about 2,900.

Arabia has an estimated population of 7,000,000 ; the Protestant Christian community numbers twenty-three. Statistics in this Moslem field, however, reveal little. They give no clue to the widespread Christian influences which are affecting the people and preparing the day when community movements toward Christ shall become possible. Under present circumstances such movements would not be tolerated in Arabia ; but the radical changes which are taking place in an attempt to adjust the life of the people to a rapidly changing world are gradually producing conditions which Islam will find it difficult to meet. Not only in Turkey, but in other Moslem lands where Islam does not meet the demands of modern progress, that religion is being judiciously put aside as a hindering obstacle. The test is coming more slowly in Arabia, but it is obviously coming and cannot be delayed.

Christian missions need to take a long view of the situation, working toward the time when an indigenous Church can exist among the people because they themselves desire it. This may one day be secured if the present medical, evangelistic, school work and social education are steadily developed. A real attempt to abolish illiteracy should be made, concurrently with a wide sowing of the Word of God over the length and breadth of the peninsula.

That such a forward movement is now possible is due to half-a-century of missionary work of a peculiarly difficult character. Those who know Arabia and have knowledge of Islam, will magnify the grace of God in His servants whereby they have signally triumphed over difficulties which could not have been surmounted by unaided human strength. They have laid a good foundation which can be built upon. If the Church will arise in her strength, she can build again the pre-Islamic martyr Church of Arabia.

The Sky-Scrapers in Arabia

Shibam, in southern Arabia, with 33,000 inhabitants, is a town of modern sky-scrapers seven stories high. Koranic schools, bustling merchants, turbulent tribes, chief of them the Sei'ar (the ' wolves ' of South Arabia) give an entirely Oriental setting to these massive and imposing structures. Tarim, a few miles north-east, is a town of sumptuous residences copied from palaces in Malaya. The interiors of these and of the sky-scrapers of Shibam are furnished in European luxury with running water, baths, electric light and fans.

Somewhere near Shibam lie the buried ruins of Sabota and its territory, wherein, says Pliny, there were sixty temples dedicated to Ishtar (Venus). Here were the storehouses of incense which was sent by caravan to Egypt, the Orient countries and Europe for temple ritual worship and embalming of the dead. Dhufar, on the coast, was a celebrated source of supply, and its groves of frankincense, set among forest-clad hills, are still beautiful and a reminder of the opulence of ancient days.

The country is passing through a transition period : Western ideas modifying the almost theocratic control hitherto exercised by the Moslem Seiyids. India, the Netherlands Indies, Malaya and East Africa, all have contributed a stimulus to progress.

Philippines—Achievement and Challenge

E. K. Higdon

THE witness of the Church has always been a primary interest of Protestants in the Philippines. From the very beginning ministers have preached in order to win men to Christ and the Church has used education medicine, social service, rural reconstruction and the ministry of music, pageantry and art as a means to this end.

Evangelism is the announcement of the Good News, and to be effective, that News must be well told. Usually it is told orally, but also by the written or printed word. The way is prepared by the quiet witness of Christian character, the persuasive influence of medical service, the practical testimony of social work, the daily ministry of a school and the regular routine of a Christian home. At the point where the announcement of the Good News reaches through to the non-Christian mind, all these agencies, in addition to being ' medical ' or ' educational ' or ' social service,' become ' evangelistic.' When men and women who do not know Christ ask, ' Why do you do this ? ' the silent witness of the Christian, his activity and his institutions are given opportunity to become vocal.

The results of constant emphasis on the evangelistic purpose have been at least threefold. (1) Within the comparatively short period of forty years, the membership of evangelical Churches has grown from nothing to a third of a million ; (2) the process of devolution has gone forward more rapidly in the Philippines than in most parts of the world ; (3) the Church has a strong missionary spirit.

The development of the Filipino Church is perhaps the most significant fact connected with the history of Protestantism in the Philippines. Twenty-five years ago the Church reported thirty-seven ordained and 843 unordained Filipino Christian workers. Now it has 472 ordained and 1,248 unordained men and women on its staff of nationals.

In 1911 the contributions on the field for Church work amounted to $37,137, and in 1935, $102,693.

The rapid devolution of Christian activities from the Mission to the Church, especially within the last ten years, has been made possible to a large extent by the Church's passion for witnessing. In 1911 there were 167 Protestant missionaries in the Philippines; by 1925 the number had grown to 287 and now there are 295. But an analysis of the statistics shows that a decrease has occurred in the groups working among the 'Christian' Filipinos, where the Spanish and Roman Catholic background and training enabled missionaries to find men who could be prepared for ordination without a long period of education, while the increase has been among the groups working with non-Christians or largely through schools.

This decrease in the membership of those Churches working in areas where Filipino leadership has been most readily found and trained has been thirty-five per cent. during the last ten years. That fact alone might mean little in the process of devolution if it had not been paralleled by a trend of great significance, namely, the absorption by the Church of many of the Missions' functions. There is no mission of the Disciples of Christ to-day, and the missionaries are called by the Filipino Christian Church. The Baptist Mission is in the process of rapid devolution. The Methodist Mission has worked for years in such close relationship with the Church that the uninitiated can with difficulty discern any division of functions. The Presbyterian Mission has a larger membership than any other, but nearly all its personnel is assigned to institutions and works under the management of Boards chosen in part by the Filipino Church.

The evangelistic task is far from complete. There are still large areas, both geographical and human, where much remains to be done. Vast sections of Mindanao, where Moros, Bagobos, Monobos and other non-Christians live, have received little more than exploratory attention. The Tinguians, Apayaos, Ibanags and related groups in northern Luzon still number thousands and have had

no adequate presentation of the claims of Christ. Several of the other larger islands where primitive people inhabit the mountains or the hinterlands are barely touched. Furthermore, there are hundreds of *barrios* (villages) and smaller units in the so-called occupied territory where no one has confessed Christ.

In addition to these geographical areas, there are groups or classes to whom no effective approach on a wide scale has yet been made. The intellectuals who hold positions of authority in Government, trade and the professions, no longer find satisfaction in the old Church and feel that it is beneath their dignity to join the new Church. There are a few exceptions to this rule but they are rare.

The Roman Catholic Church appeals to persons of social standing, political power and wealth. Protestants have won only one Filipino whose name and fame are international on account of his philanthropies. However, several national assembly-men, a number of provincial governors and many municipal officials belong to the Protestant Church. But the task of presenting to the minds and hearts of influential people the power and spirit of Christ, is to a great extent still to be undertaken. In recent years, industrial labourers and tenant farmers have turned away from, and are against, the Church they have known since childhood. Unfortunately, no helpful interpretation of the Gospel, except in isolated cases, has been given to them.

Special opportunities for evangelism in the Philippines at present are found among secondary and college students, young men in army training camps ; labourers, farmers, fishermen and other groups more or less neglected by the Roman Catholic Church ; and professionals, as has been stated, who find no satisfaction in that Church.

The first of these opportunities is taken advantage of by convocations and assemblies in public or Government high-schools. It is not unusual for the divisional superintendent or the principal to ask a Christian minister or missionary to deliver a ' character building ' sermon or

address to the young people in such a meeting. I have had, in this way, opportunity during the last twelve or fifteen years of speaking in nearly half of the academic public high-schools in the Philippines, and I have frequently used practically the same material that I would deliver in a sermon at a Sunday morning church service. Sometimes the students assemble in the largest room on the campus, 200 to 1,000 of them packed closely together, but frequently they gather out of doors, 500 to 2,500 in a baseball grand-stand or on the tennis courts.

Since compulsory military training came into effect two years ago, all young men must enrol when they reach the age of twenty, and must spend five-and-a-half months in camp after they become twenty-one years old. At present there are 80,000 in training each year. Here, too, is a great opportunity.

The tenant farmer offers an excellent opportunity to Protestantism because, in many communities, the Roman Catholic Church has lost his sympathy. This has come about through a system of land ownership whereby the Church permits middlemen to collect rents. While the Church's percentage of profit is not large, the middlemen reap a big harvest and the Church gets the blame for it. Furthermore, wealthy landlords have oppressed poor tenants for generations. During the Spanish régime the Church and Government co-operated to keep the peasants ignorant and poor. But American occupation, nearly four decades ago, introduced general education, an appreciation of individual worth and an understanding of elementary justice.

Sons and daughters of farmers in public and mission schools caught the spirit of democracy and carried it home. Their parents plucked up courage to ask that their wrongs might be righted. Nothing happened. Generations of suffering had made them patient and they waited awhile and asked again. But when repeated petitions brought little or no relief, the smoke of smouldering discontent began to rise, and, fanned by the winds of irresponsible leadership, burst at last into a blaze of revolution. The

Philippino constabulary, untrained in non-violent methods of quelling riots, did the only thing they knew. They fired upon the men and women rioters and killed and wounded scores of them. The immediate trouble died down but the causes of discontent are deep-rooted, and may produce their bitter fruit at any hour. The kind of evangelism most needed among these peasants is an application of Christian principles to the very difficult problems which have arisen out of this situation.

Missions and Churches in the Philippines, aided and encouraged by Churches and Mission Boards in America, should select three or four well-trained Filipinos and Americans, release them from all other responsibilities, and ask them to live in one of these danger spots long enough to find a solution to the problem and to effect a reconciliation of the warring groups. It might take two years or ten ; these men might have to neglect for a season some of the routine work of their Churches; but would that be too high a price to pay in order to become ambassadors for Christ entreating men to ' be reconciled ' ?

The Filipino professional man, who has left the Roman Catholic Church and has not joined any other, not only offers an opportunity, but constitutes a real danger to Philippine civilization. He is in a religious no-man's land, and may become an easy prey to many another substitute offered for religion to-day. In other countries with a Roman Catholic background, such men have turned to atheism or to communism and have promoted revolution and caused bloodshed: especially is this the case in Spain and Mexico.

The best illustration with which I am familiar of a successful approach to this class is in the Baptist field, where a group of college professors has gathered a library of religious books setting forth the claims of Christianity in terms which appeal to educated men. Members of the group hand these books to their non-Christian friends, say a few words of recommendation, and ask for their opinion of the contents.

A pioneer advance into unoccupied areas should be encouraged in the near future. This advance may be made without any heavy expenditure of money. The spiritual resources of the Filipino Church are adequate for it. Furthermore, the life and vigour of the Church itself depend in a large measure upon its home mission efforts.

The unoccupied areas which present the greatest immediate need are: (1) The smaller political divisions of municipalities referred to above; (2) those larger geographical sections where there is a considerable non-Christian population; (3) those social classes that the Roman Catholic Church has lost its hold upon, and its influence with, the rank and file as well as the leaders of the people.

The national and foreign Christian forces in the Philippines have agreed in some cases that the funds for opening new territory will come largely from grants-in-aid from abroad, while the work will be done mainly by Filipino Christians. The Christians of the East and West will co-operate in re-estimating the value of methods used and results obtained in the past. Furthermore, the Oriental Christian has certain insights into the character of Christ which he can share with Christians in the West, and the Western Christian can contribute his understanding of the practical application of the teachings of Jesus.

Filipino Church leadership is conscious of the present emphasis on the World Mission of the Universal Church. Many of the strongest men and women in the Philippine Church have attended œcumenical world meetings. The fact that Manila is on several of the most important highways of the world makes it possible for representatives of many international Christian movements to visit the Philippines. Modern facilities for communication keep Filipino leaders aware of developments in the world Christian fellowship. While the members generally are rather isolated and somewhat denominational in their thought and interests, particularly the less educated men and women who live far from the main highways, yet the great majority, if not all Protestant Church members,

know the relations which exist between Christianity in America and in the Philippines. They speak feelingly of missionaries as their spiritual parents and of the Church in the United States as the source of their origin and much of their growth. Furthermore, those who have come into Protestantism from Roman Catholicism have the background of a world-wide Church. That Church, however, is exclusive in its universality and the average Filipino Roman Catholic feels little sense of brotherhood with non-Roman Catholics.

Filipino Protestants hold that the responsibility for leading men to Christ rests primarily upon the Church. Men do not truly come to Christ until they both give Him their personal allegiance and determine their group behaviour by His principles. These ends are far from being attained. Therefore, they are conscious of the unfinished evangelistic task in the Philippines and in the rest of the world. But their œcumenical consciousness convinces them that the task cannot be accomplished on a sectional basis, the Church in the Philippines evangelizing Filipinos and the Church in America winning Americans, because there are large areas of human relations for which a national interpretation of Christianity can never be adequate. Hence there is in the Philippines the desire to assist in evangelizing the world.

Our experience in evangelism has taught us some valuable lessons. The first is that the territorial division arranged in 1901 has prevented much of the usual waste of effort through overlapping and duplication. All the major denominations have accepted the principle of territorial division and most of them conscientiously practice it.

We also have learned that the preaching of the Gospel should be accompanied by such social service as medical treatment, education and rural reconstruction in order to demonstrate the sincerity and practical nature of the spoken message. Furthermore, it is realized that a well-trained ministry and lay leadership are needed to give a sound interpretation of Christianity and this results in the right kind of evangelistic method and approach.

We were rather late in discovering that a unified, nation-wide approach would create an interest and a momentum exceedingly valuable for the witness of the Church. We have learned, too, that while emotional revivalism may bring large numbers across the threshold of the Church, it leads only comparatively few to the high altar of consecration, and gives little help in equipping for the hard grind of daily Christian life. Of course, we have learned that we must vary our approach to fit the interests and culture of each class or group. Rural institutes and instruction as to how to organize co-operatives may open the door to the heart and mind of the farmer. Student centres where young people are given the benefits of reading-rooms, games, recreational rooms, and so on, may win the attention, the sympathy and, to an encouraging extent, the lives of the students.

We have had to learn a few special lessons owing to the fact that we are working in a land predominantly Roman Catholic. These may be summarized as follows :—

(1) Never assume that Evangelicals are Christians and that Roman Catholics are not.

(2) Search out those areas of the country and of the human heart where the Roman Catholic Church has never borne adequate witness.

(3) Avoid the impoverishment of worship which often results from the attempt to be entirely different from the Roman Catholic Church.

1938

This year has drawn attention to the Evangelical Revival under Wesley and Whitefield, and it has reminded some of us that the conditions of Evangelical religion in England previous to that revival were much worse then than to-day.

It has also drawn attention to what I conceive as the only answer to the need of to-day—another evangelical revival. Dr. Parker of City Temple fame is reported to have said when reviewing the enemies religion had to face in his day that ' Evangelism is the reply to every kind of assault.'

The Protestant Evangelicals have their weapon—the Gospel. It is still ' the power of God unto salvation to everyone that believeth.'—

Fascism in the English Church, by a *London Journalist.*

The Closed Land of Nepal:

A Modern Jericho

KATHERINE HARBORD

THE 'Jericho' about which this article is written is the closed land of Nepal, an independent country whose border marches for five hundred miles with the northern border of India. About eleven years ago the writer was led to begin the investigation of this closed land by settling as a medical missionary in the village of Nautanwa on the border. The village not only has a large settlement of Nepalese (the only permanent one on the southern border), but also lies on a trade route through which hundreds of Nepalese pass to and fro into India, either for trade or for enlistment in the Gurkha regiments of the British Army. From this centre many contacts have been made with those of the interior, both by word of mouth and the written Word. Medical work opened doors, and trips were made into the land to attend special patients at the invitation of the Nepalese officials, during which many valuable contacts were made. Unless invited by high officials no English person is allowed to cross the border, and, apart from the British Ambassador and his suite, very few are allowed in. Even medical help is not always a passport; at the time of the earthquake some years ago, the writer was refused permission to go to the help of the thousands of injured at the capital.

Why are the walls of this 'Jericho' so strong and the gates so firmly closed? Firstly for political reasons. Undoubtedly the Nepalese are afraid that their independent country may become absorbed in the Indian Empire, and for a hundred years they have kept up this 'closed door' policy, combined with great friendliness both to individuals and to the Indian Government. The border is absolutely friendly, with a free coming and going of the Indians and Nepalese, and in one place the train actually crosses the border and runs some miles inland. This line is Nepalese-owned and English people cannot use it. The second

reason for the closed door is the determination of the religious rulers, Hindu and Buddhist, to keep out all other religions. These two forces at present are the walls of this 'Jericho.'

In this little country, 54,000 square miles in area, there are about six million people. About half of them are of the mountains, 'real Nepalese' as we call them. They are a vigorous, intelligent, independent people, great fighters and full of fun and good cheer. The majority of the Ghurka soldiers belong to this class. They enlist in our army as mercenaries, and are most loyal and faithful, never mixing with Indian politics. In appearance they are rather Mongolian, but their language is derived from the Sanskrit group. The remaining half of the population are the 'plains people,' who live in the narrow strip of flat land at the foot of the Himalayas adjoining India. By race they are Indian (though they are Nepalese, not British subjects), and in language and customs are similar to the Indians living on our side of the border with whom they inter-marry freely. There is a constant coming and going of these people into India, and by living anywhere along the border contact is easily made with them. The 'hill people' only come into India along definite trade routes leading down from mountain passes to the interior. To reach them one must be on a trade route.

As of old, the walls of this modern 'Jericho' can only be brought down by prayer and praise and faithful obedience. It was only when Jericho was completely surrounded that the walls fell. Some years ago this was the vision given to the writer, and an appeal was sent out for prayer and workers (men and women) to staff each important trade route on the southern border. It was then thought that twenty-four to twenty-six would be sufficient. At present the European workers in border-stations number about seventeen, and of this number about six are working among Indians only, not Nepalese. At least another six men and four women are needed to fill the gaps. So far very few of those already working

have been able to study the Nepalese language, and if the country were to open to-morrow there are not more than four or five who would be ready to advance. The vision was, and is, that as soon as there is a band ready to enter when permission is given, *then* the walls will fall. Much has been done, but we are still only at the stage of making one circuit of the walls in a day ; we are not ready to march round seven times. Who is ready to fill the gaps and close the lines that the walls may be surrounded ?

To those whom the Lord is calling for this work I would say a few words as to how the fight has to be carried on. There are no towns along the border, only villages. This means living in a village, in an Indian house in Indian style, unless the Mission buys land and builds. I personally feel that this latter proceeding means that we should 'dig ourselves in,' and would be unable to advance when the time came. After living in Nautanwa for eight years in an Indian house, I would never feel happy to return to European standards, and have now moved on to my new station, Barhni (Nautanwa being staffed by others) and have started there in a two-roomed house in a row of Indian houses. One room is used for dispensary work, and the other as a living room. Dwelling in this way among the people, contacts are made at once with those around, and an immediate hearing is obtained for our message. The house is rented by the month, and one is free to move on as opportunity arises. The actual cost of living is a fraction of what it would be in a 'bungalow' station, and thus one is able to use the money the Lord sends for more urgent needs.

A point that I should like further to emphasize is, that it is not in every place that much contact can be made with the 'hill Nepalese.' We find that on some routes these hill people come down only during two or three months of the cold weather season. During the rest of the year the missionary is working among the Indian and Indian-speaking Nepalese 'plains' people from just over the border. Both languages must be

learned. I might add that this part of India is most densely populated and quite unevangelized, and that even if the missionary does not get into touch with 'hill Nepalese' all the year round, there is more than sufficient work to do among the surrounding Indian villages, where we always get a welcome, as well as among the Nepalese 'plains people' who cross over to the Indian side. My patients in Barhni last year were approximately five per cent 'hill Nepali,' forty-five per cent 'plains Nepali,' and fifty per cent Indian. I missed the Nepali season, owing to illness, but I have reason to think that the figures would be really fifty per cent hill people during the season. All the while the missionary is on the border he is 'getting known' to the people inside, and when the time comes for advance, there will be friends all along the way.

The number given of six men and four women is only the minimum needed to staff actual trade routes. These will not be sufficient to enter when the walls fall. In addition to these, workers could be used in several of the big towns in India (*i.e.*, Lucknow) where large numbers of 'hill Nepalese' settle as police, caretakers, and so on. Lately, an appeal has come for workers in a Nepalese settlement in Assam.

In conclusion, a word must be said of the west and east borders, both in the Himalayan range. The former has been worked for many years by the Church of Scotland Mission. For the latter we hope that all the important points on the boundary will be manned in the near future.[1]

The seventeen or so workers mentioned as being on the southern border represent several societies, such as the Regions Beyond Missionary Union, the Raxaul Border Mission, the Worldwide Evangelization Crusade and others. A conference of border workers was held at Raxaul last

[1] The writer belongs to the Worldwide Evangelization Crusade, which hopes to open up more stations as the Lord gives workers. It is heart-breaking to feel that the walls are not yet falling because we are not yet surrounding them. Prayer, praise, and faithful obedience are the forces to be used. The first two are being used by many of God's faithful people, but what about the last?

spring which was a great inspiration and help to many. Twelve tribes of Israel, united in faith and purpose, were needed to bring down the walls of Jericho. Pray that we, too, united in this way, may soon see these walls collapse, that ' every man may go straight up before Him ' in the Name of the Lord.

Are all who have heard the call obedient ? If only one is refusing to hear, he or she is making the gap in the attacking forces. If all were obedient should we have to shut our ears to the call from Assam, and have to seek God's guidance as to how one worker, in failing health, can possibly work during this cold weather in two empty stations, two hundred miles apart ? For ten years the call for workers has gone forth. It sounds again to-day. Who will hear and obey ?

Christian Conference in Japan

The National Christian Council convened an All-Japan Christian Conference in Tokyo at the end of October, the general theme being ' The Christian Church's Contribution to the Nation's Development in the Present National Emergency.' Under this main heading four sub-subjects were studied and discussed : (1) Japanese Christianity and the Nation's Life : (2) Japanese Christianity and the Church's Life ; (3) Japanese Christianity and Evangelism ; (4) Japanese Christianity and International Relations.

The present national emergency has brought the Christian Church face to face with a new situation, presenting a mass of new problems. This situation and these problems compel the Church to re-study its policies and methods, especially in the fields of evangelism and co-operation.

The question of evangelism was one of the major concerns of the Conference. The present national emergency has not only brought a multitude of problems to the birth, but is presenting the Christian Church with unparalleled opportunities and challenging it to formulate a programme adequate for the hour and the need. There are indications that, in spite of the difficulties which the nation is facing, or possibly because of them, the time is ripening for aggressive co-operative evangelism on a nation-wide scale.

'Out with the Pack'

W. W. Harrison.

A PRESSING problem has ever faced the Christian Church and to-day this problem is an acute reality in our own land, namely, that of bringing men and women and children into contact with the life-giving Word of God. We read in the Acts that the first task which the Spirit-filled disciples were called to do was to preach the Gospel to a large crowd of people of mixed nationalities, of whom, we read, about three thousand were converted. To-day it would be difficult, if not impossible, to get together a crowd of three thousand unconverted people for a Gospel meeting. Our conventions and campaigns are mostly attended by people who have heard, and, in many cases, received the Gospel, and who are anxious to be built up in the faith. This itself is a pressing need, but the main problem is still that of reaching those who are rapidly becoming unreachable.

This article concerns work in our own land and it is perhaps hardly necessary to emphasize to readers of World Dominion the intense need for the Gospel to be made known among our own people. There has been no time since the Reformation more difficult than the present for getting people to hear the preaching of the Gospel. That England is rapidly becoming pagan is a fact well known and recognized by leaders of evangelical Churches, but the problem remains—what is to be done ? In churches, chapels and mission-halls the Gospel is faithfully proclaimed to those who have heard it many times. There remain outside, scattered abroad as sheep having no Shepherd, multitudes of men, women, boys and girls, who are growing up in England in a darkness comparable to that of the Natives in so-called heathen lands. In London and the home counties, only one out of every ten children goes to Sunday-school. These figures include children who attend places of worship between the extremes of the Roman Catholic Church and

the Salvation Army. It has been computed that less than one-fifth of the people of this country attend any place of worship at all. What of the others? They are blinded by indifference and apathy which is to-day almost equalled by a vicious opposition to the things of God which has sprung up in these last few years.

In view of this tremendous need it is interesting to learn how the Christian Colportage Association is endeavouring to propagate the Gospel from house to house in town and countryside.

It is nearly seventy years ago that a young Hoxton costermonger was converted to God through hearing the Gospel preached in a little mission-hall. The Word consequently became precious to him. His love for it produced action, because he sold all that had been, until that time, his means of livelihood, and made himself a wooden box which he filled with Bibles, Testaments, Gospels and tracts. Starting at the very next house to the one in which he lived, he sought to bring people into touch with the Word of God by house-to-house visitation. Although he was doubtless unaware of the fact, this first colporteur of the Christian Colportage Association was certainly continuing the apostolic method, for we read that Paul kept back nothing that was profitable to those about him, but taught publicly and 'from house to house.'

With most people, something which is very precious loses its value unless shared with others. Andrew, finding the Messiah, could not really follow Him before he had also brought his brother. The lepers in the gate of the besieged city, going out into the enemy's country and finding all that they could desire, were not content until they had gone back into the city and told the good news to those who were at the point of death. Just as in the days of Samuel the Word of God was precious, so to-day the Word of God is precious to many people, although, through ignorance of it, the vast majority of people in our own land are dying without hope and without Christ.

It is to such people that the colporteur evangelists of the Christian Colportage Association go with their

packs containing copies of God's Word and portions for distribution. Space forbids a recital of the reception they receive, but we do rejoice in the knowledge that the Gospel is proclaimed, and copies and portions of the Bible are left in the homes of those who ordinarily would be out of touch altogether with the things of God.

There is nothing spectacular or imposing about colportage work; in fact, it is perhaps one of the hardest forms of home mission work that can be undertaken. To the one, however, who has been called of God to such work, it is a means of rich blessing and fruitful service. The need for it hardly requires to be stressed, but the way in which that need is being supplied calls for much praise to God for His goodness. The following incidents may prove of interest.

> 'Calling at a public house—for one never passes a public house—I was met with a rebuff: "Don't come here. We have no time for religion, we're a right wicked lot." It was easy to reply that I was not religious, but came to present the One who died for the wicked and came to call sinners to repentance. The men listened willingly and I was able to preach the Gospel, afterwards passing on booklets.
>
> '. . . At one house I sold a Testament, and afterwards found opportunity for a talk on spiritual matters. The woman told me how good she was, never doing anybody harm, and helping others when she could: this was her religion, and as a reward she hoped to get to heaven one day, perhaps. God gave me grace to explain humbly how we are all sinners and lost. But that Christ came to save lost sinners. Although she was religious and good, the simple message of the Cross seemed quite strange to her. She told me that she had not heard the like before. After several attempts to assert her goodness, she accepted the fact of her sinfulness and believed the message of God's grace. As a sinner she accepted the Saviour, and I believe became a child of God. Her last words were of thanks that I had called and explained the Way of Life.'

A copy of the Annual Report of the Association will gladly be sent on application to the Secretary, Christian Colportage Association, 123/5, Queen Victoria Street, E.C.4.

INFORMATION SERVICE

FAR EAST.

We hear to-day of 'Japan's dream of world power,' towards which what is perhaps the most ruthless war ever waged is said to be a stepping stone. Asia for the Asiatics and eventual world conquest has been declared by responsible Chinese to be Japan's programme and what she conceives to be her 'world mission'. The Chinese despise force, her sages have always advocated peace. The Chinese are deeply disappointed that foreign powers have not come to their aid, at least financially. Great Britain has millions of pounds invested in China. If and when the Japanese have subjugated China, economic problems of grave magnitude will present themselves, and these problems are likely to be settled to the detriment of the Western Powers. Japan will be in a dominating position in Eastern Asia and will be a menace to British, French, Dutch and American possessions. From the point of view of the Christian Church, Japan may be a hindrance to the spread of Christianity by pursuing a policy similar to her nationalistic policy in Korea.

'The Sack of Nanking' was published in the July *Reader's Digest*, a condensation from *Ken*. 'It is unbelievable that credence could be given a thing which is so obviously rank propaganda and so reminiscent of the stuff fed the public during the last war,' wrote one subscriber. Similar comments were received from a number of readers. At considerable pains, the *Reader's Digest* has collected letters from the handful of Americans who stayed in Nanking during these awful days. The letters were written by a surgeon inured to bloody scenes and trained in scientific accuracy of statement, by missionaries and teachers reporting to their mission boards, and by Y.M.C.A. workers. The material we have seen would fill an entire issue of this magazine, all of it corroborating the typical extracts which follow':

> 'Two patients were admitted this afternoon whose condition represents about the last word in fiendish, unmitigated, atavistic brutality. One is the sole survivor of 140 led from one of the refugee camps to the hills where they were first sprayed with a few shot and then soaked with gasoline and set afire. His head is burned to a hideous fixed stare minus the eyes, which are burned out.'
>
> 'One man who just got in to-day says he was a stretcher-bearer, one of 4,000 men marched to the banks of the Yangtze and machine-gunned. S— says that the big trenches built for tank traps were filled with the bodies of dead and wounded soldiers and, when there weren't enough bodies to fill them so that the tanks could pass, the Japanese shot the people living around there indiscriminately, to fill up the trenches. He borrowed a camera to go back and take pictures to bear out his statement.'

Other extracts tell hideous, almost unprintable stories of rape and looting. What do Japanese Christians know of all this? We are told that nearly every Christian denomination in Japan is carrying on a special evangelistic campaign. The Japan National

Christian Council has a speaking force consisting of the finest preachers among all denominations. Meetings are being held all over the nation, attended by tens of thousands of distraught souls seeking comfort and guidance in these bewildering times.

An All Christians' Conference has just been held in Japan to promote evangelism and Church union and to study what Christianity can contribute to the nation in this hour of emergency in China and internationally.

The Rev. George A. Young, of the Baptist Mission in Shensi, wrote on the eve of his recent return to China :

> ' I hope to continue the work of city evangelism among the quarter-of-a-million souls of the pagan city of Sian, the capital of Shensi Province. Shensi has not yet been invaded by the Japanese, and the work of the Church has gone forward wonderfully, a mighty revival sweeping through the Church and the people in hundreds coming to Christ.'

SOUTHERN HEMISPHERE.

Conventional methods of Christian work are being, to a growing extent, replaced by others.

A correspondent writes from Melbourne, Australia, that the work of the Churches is being supplemented by a notable development of gatherings which are being held outside them. Large business houses and banks are now having regular meetings at convenient hours, and men's classes and girls' classes are meeting for weekly Bible-study in city tea-rooms.

The *Australian Board of Missions Review* says :

> ' Even under the favourable conditions of Government protection and sympathetic help of Christian missions, the aborigines decline in numbers at a rapid rate.
>
> ' Their isolation for very many centuries from the rest of the world lays them open to disastrous ravages when, through contact with Whites, they are attacked by measles, influenza and tuberculosis.
>
> ' Contact with civilization induces also a lack of desire to live, they lose interest in their own affairs, they become restless, reach out hungrily for the cast-off odds and ends of the Whites and become pauperized " hangers-on " on White settlements.'

BURMA.

A correspondent writes :

> ' There is a far greater emphasis on evangelism throughout Burma than formerly ; the seminaries of the American Baptist Mission and the Anglican Divinity School—both near Rangoon—are pressing forward the preparation of efficient evangelists. A hindering factor has been the persistence of an attitude of mind which requires the payment of a stated salary to indigenous workers, which increases the difficulty of local Churches to guarantee the support of their pastors. It is necessary to get away from the idea that ability in the service of the Church must have a specific financial value. Already this truth is finding acceptance in some quarters, and sacrifices are being made by the indigenous pastorate as the fact is being grasped that the indigenous Church must rely on its own resources for expansion.

INDIA.

The following notes are from two of our correspondents in India :

> ' In conference with missionaries in various parts of India the writer sensed the general opinion that the pressing need of India is a revival

of spiritual religion. His own experience of the past twenty-four years in the Tamil country corroborates this.

'The Madras Representative Christian Council which met in Madura early in August called attention to the prevalence of enticements to gambling, and that the vice was spreading among Christians. Football pools, largely advertised, and pushed among people who know practically nothing about football, have become a snare and a gamble. Crossword puzzles are being run in such a way as to make them simply a gamble. A large subsidiary business is also done by magazines, such as the *Competitor's Companion*, which gives suggestions of the various ways in which the crosswords can be made up.

'The *Madras Mail* of 25th July, reports public addresses by the Hon. Dr. T. S. S. Rajan, Minister for Public Health, who is in charge of Hindu Religious Endowments. The speaker stated that there was everything else but God in most of the temples in the Province. The atrocities committed in the name of God in the temples had no parallel anywhere in the world. The Government had under consideration a Bill to punish the persons who committed crime in the name of God, and considered a proposal to take over the functions of the Hindu Religious Endowments Board.'

NEAR EAST.

ARABIA.

The Aden Protectorate dominates South Arabia. Its coastline from Aden to Dhufar runs for over 800 miles; inland it extends into the 'Empty Quarter', and within it lies the territory of the Hadhramaut. The importance of the Protectorate in the general situation of East Africa, arising from the conquest of Abyssinia, has greatly increased.[1]

EGYPT.

It is certain that Egypt will be drawn within the orbit of Near Eastern politics. She is strengthening her relations with neighbouring States, and has recently ratified a treaty of friendship with Turkey. An important consideration, from the missionary point of view, is whether these relationships must of necessity have an Islamic basis. Are they political and economic only, or are they cultural and social as well, also Islamic? Considerations such as these largely determine the attitude, whether tolerant or not, which the Government may take up toward Christian missions.

If Egyptians are to be unified in a racial mould, there must be a unified kind of education says the Egyptian paper *Al Ahram*, and goes on to say that it is dangerous for the Egyptian people to allow their young people to be trained by other than the Egyptian Government. The weakness of the Egyptian people, it says, is in the fact that foreigners, with their own forms of education, and their own languages, have had the educational training of young people. It is distinctly dangerous to divide the education of children between the Government and various religious sects, especially in the primary schools. It is imperative that religious education be limited to secondary schools.

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[1] See *Whither Arabia?* A Missionary Survey by Harold Storm, M.D., 5/6 and 3/10 post paid. Published by World Dominion Press.

The Director of Education in the SUDAN has just issued an extensive report of education. The newspaper *Al Nil*, commenting on the report, says that when we study education closely in the Sudan we see that the policy of separating north and south Sudan will greatly hinder the unification of the Sudan as one people. In south Sudan, it says, education has been neglected or left in the hands of certain missionary societies, who approach the people from an angle which, being neither natural nor just, will make future relationships difficult. The Government, as a civilized Government, should pay attention, from humanitarian reasons if from no other reason, to education in south Sudan.

The Government is doing what it can to suppress all that would divide Moslems and Copts.

The following is a translation of verses from the poet Shawki, which are being quoted with approval :

> ' Our compact with the Copts craves only one nation for the land.
> We revere the teachings of their Christ
> And they, for our sakes, respect Islam.
> Our religion concedes to the other its glory.
> If your Lord had willed, He could have made all nations one.
> Those are your graves and these ours ;
> Our skulls and bones mingle together.
> By the sacredness of the dead and their rights,
> Live as befits neighbours in tolerance.'

IRAN (PERSIA).

His Royal Majesty the Shah has given his patronage to the movement to end illiteracy by means of night classes for adults.

The Church in Iran is largely the fruit of the work of the Presbyterian Mission in the north, and the Church Missionary Society in the south. This Church has the background of the former great Church of the East, rich in missionary triumphs and in the memorials of its martyrs. The Church of both missions has a total membership of more than 3,000. About 1,000 of these are converted Moslems, more than 200 are converts from Judaism, a few were formerly Zoroastrians, and numbers are Armenians and Assyrians. The Church is a triumph of inter-racial Christian fellowship ; barriers of racial and religious animosity, centuries old, have been swept away.

IRAQ.

The efforts of the Government to attract the Bedouin to a sedentary mode of living are now being shown at Rutbah, site of the wells which have been renowned for centuries. Here several thousand Bedouin are encamped. The boys are being taught by efficient teachers, the subjects including Arabic and English. At night, adults who so desire are being taught. The important highway, now being constructed by the Palestine Government from Haifa to Baghdad, will pass through Rutbah ; a route from Damascus to Baghdad is also being developed, which passes through Rutbah. The place is, therefore, becoming important : hence this effort is on foot to render the Bedouin sedentary.

TURKEY.

Popular interest in religion in Turkey is noticeable in the sales of the Christian Scriptures through the Bible Society colporteurs.

There has been considerable misunderstanding as to the attitude of the Turkish Government toward Christian communities to-day. These are not being interfered with, except in certain individual cases in cities remote from the centres. There are scattered groups of Gregorian, as well as Protestant Armenians, in many towns in Anatolia, and each of these conducts its public worship.

With rare exceptions services go on wherever there are Christian groups large enough to sustain such. Four evangelical Churches in Istanbul continue their services as usual without hindrance. Where Sunday-schools are known as 'Services for Worship for Children', they go on unhindered.

A comparatively new development along religious lines is the interest shown in the history of the early introduction of Christianity among Turkish tribes. A book has appeared by a Turk on this theme, showing the extent of the early prevalence of Christianity in central Asia among Turks.

France and Turkey have settled the question of Alexandretta to their mutual satisfaction. Turkey's ambitions do not extend further, either to Iraq (Mesopotamia) or Arabia. By the Treaty of Ankara with Iraq, in 1926, the Mosul problem was solved; as to Arabia, it is too distant to fit into the Turkish national policy of a compact Kingdom.

Northern Iraq has a large and important Turkish-speaking minority, but Turkey does not share the theory of the German Reich as applied to the Sudeten Germans of Czechoslovakia.

PALESTINE.

The Times says that eminent divines and prominent laymen of both the Roman Catholic and Protestant Churches have telegraphed to Mr. Chamberlain urging Great Britain to stand by the Jews in Palestine. They state that the terms of the Mandate, the pledge to the Jewish people made through the Balfour Declaration, the magnificent effort made by the Jews to uplift Palestine, their trust in Great Britain and, finally, that Palestine is the one remaining hope of the Jewish people, preclude any wavering on the part of Great Britain in face of Arab demands. And the *Daily Telegraph* says that the *Philadelphia Inquirer*, in its issue of 11th October, reminds Great Britain of the agreement whereby the United States must be consulted before any change is made in the British Mandate held under the League of Nations. The report of the Arab ultimatum to Dr. Weizmann, the Zionist leader, threatening 'the worst calamities so far written in history' unless Zionists agree to the annulment of the Balfour Declaration has evoked a response from Jewish communities in all parts of the world.

The conflicting claims of Moslems and Jews in the Holy Land are well known. It is not so generally recognized that there is also an important Christian population which numbers about 110,000. In Transjordan there is another of 30,000.

Before the Arab conquest in A.D. 636, the majority of the population of Palestine were Christians, but under Islamic rule many became Moslems, which accounts for the racial affinity of the present day between Arabic-speaking Christians and Moslems. Christians have a continuous history as a religious group since the first century. In blood they are a mixture of Jews, from whom they are originally descended, with Gentile Aramæan and Hellenistic stock, and in later centuries with Christians of various races who came into Palestine over a period of some 1,600 years.

These 140,000 Palestinian and Transjordan Christians represent a body of people who have refused to be absorbed by Moslems and have defended their Christian heritage. They are one of the three monotheistic faiths of Palestine, and should not (they say) be placed under the non-Christian rule of either Moslems or Jews, which at present is expected to be their lot. Moreover, this Christian body is genuinely international. Judaism also has been international, but, in Palestine, it is striving to become more and more national. Islam, although international, is also totalitarian and identifies nationality and religion.

Al Difa (Arabic press) reproduced a long article from *Al Ahram*, published in Egypt. It opened with a statement, ' If it is asked why two Semitic peoples have clashed so severely who for ages used to live in the utmost goodwill, the answer is that the Zionists say, " Palestine must be ours." The Arabs, however, say—emphatically, " No," and the Islamic world repeats this " No," from one end to the other.' The alleged ' nationalism ' of Zionism seems to be one of the chief stumbling blocks.

At the end of 1937 the population of Palestine was estimated at 1,335,253. This is exclusive of nomads and the British military forces. The religious distribution is as follows : Moslems, 816,891 ; Jews, 295,845 ; Christians, 110,874 ; all others 111,643.

SYRIA.

The United Missionary Council of Syria and Palestine, composed of some thirty-five missions and Christian bodies, is an important factor in furthering the evangelization of those countries. It stands for missionary investigation, common principles of action resulting therefrom, co-operative effort, for the effective occupation of the entire field, mission comity and spiritual fellowship.

The outstanding feature of the Council's meetings was the great sense of responsibility of the Syrian and Armenian members for the evangelization of Moslems and other non-Christians. Until recent years this was regarded as the work of foreign missionaries, but this year the meetings on evangelization were led by Syrian and Armenian pastors, and foreigners took a subordinate place in the discussions.

EUROPEAN SUMMARY.

Insurgent Fascist SPAIN seems to be inimical to evangelical Christianity, as compared with Government Spain.

The liberty of the Protestant Church in ITALY is curtailed.

British and American missions have been expelled from Abyssinia, Eritrea, Somaliland and Libya.

There is discouragement and pessimism in the Confessional Church in GERMANY owing to restriction of freedom of conscience.

In POLAND, Roman Catholics suggest that Roman Catholicism and patriotism are identical. All ministers of the Lutheran Church, not Polish citizens, have been exiled, and one imprisoned for 'insulting' the Virgin Mary. The Government is afraid of its minorities: the Ukrainian minority amounts to 7,000,000. The condition of 3,500,000 Jews is deplorable. The country is seething with religious and political unrest.

Protestant minorities exist in HUNGARY, PORTUGAL and GREECE. SWITZERLAND, HOLLAND, FRANCE, GREAT BRITAIN, the SCANDINAVIAN countries and the UNITED STATES are rendering what help they can, but evangelical religion in Europe is in dire straits. The growth of anti-semitism is appalling. Nine-and-a-half million Jews in Europe are being persecuted, and this has a brutalizing effect on their persecutors. There are four million Moslems in Eastern Europe. Less than one-fifth of the population of Europe are *nominal* Protestants; two-fifths are Roman Catholic; one-fifth Orthodox, and one-fifth make no profession at all. CZECHOSLOVAKIA, the bulwark of Protestantism for five hundred years, is in the melting pot, and is a kaleidoscope of racial and religious divisions.

In BELGIUM, in the coal and iron region around Charleroi there are, as so often in similar districts, well-established congregations of believers, among whom the varied gifts of the Spirit are developed. There is undoubtedly an increase of interest in the Scriptures in FRANCE. There are movements within the Roman Catholic Church which indicate enquiry in spiritual things. Among the Russian immigrants a good work goes on. In HUNGARY, there have been large Gospel and Bible-study meetings recently in Budapest, which show that seekers after truth are numerous and accessible. While there is liberty in many large centres there is persecution in some smaller places where Roman Catholic priests and Reformed pastors unite to suppress gatherings of believers and their Gospel testimony outside of their own systems.

AFRICA.

Since the missionaries were expelled from ETHIOPIA the native Protestant Christians have baptized fresh converts. Missionaries in KENYA, and their friends who have at heart the welfare of the African people, may draw encouragement from a like solicitude which is being shown by many leading settlers and by the Press, as interpreted by thoughtful articles in the *East African Standard*. Together they are gradually forming a public opinion which is being ranged on the side of those who are working to realize the vision of a great African Dominion created by White guidance. Solid progress has already been achieved. The Native Lands' Trust Bill, a Bill to amend the Crown Lands Ordinance, is a step toward more fully implementing the Carter Commission Report accepted by the Government in 1934. Further, the recent

attempt to restrict the Highlands to Europeans only, by Order in Council, has been negatived as savouring of racial discrimination. This, then, is a fitting movement to hearten the men of progress and goodwill. Kenya has its problems, which, on a superficial view, invite the kind of Press criticism which has 'the grain of truth that makes distortion and exaggeration more deadly.' Christ has begun a good work in Kenya, and He is adequate to carry it to a large and successful conclusion.

Peasant families, to the number of 1,800 sailed for LIBYA from Genoa, Naples and Syracuse on 28th October (the anniversary of the march on Rome). A part of this number will disembark at Benghazi for Cyrenaica, and another part at Tripoli for the province of that name. A number of villages, containing 1,800 farmhouses, have been constructed and organized for their reception during the past six months. They were sent away with demonstrations of patriotic enthusiasm, after a solemn ceremony in which the importance to the Italian Empire of this colonizing venture was brought home to the emigrants.

The Governor General of MADAGASCAR has recently promulgated a lengthy decree regulating the conditions of native labour in the island. These dispositions reveal the desire to continue the enlightened native policy of the past and to give to native workmen those guarantees which are offered in most civilized societies. The decrees extend to all classes of work. For example, Article 8 states : 'In public or private enterprise, whether lay or religious, whether they are of a professional or charitable character, the duration of the workman's effective day . . . cannot exceed eight hours.'

The Government of France has decided that the remains of Queen S.M. Ranavolona III, who was buried in Algiers, are to be returned to Madagascar. This symbolic action has aroused much enthusiasm in the island as illustrating the confidence which France has in its colony. The local press comments : 'A tangible proof has been given that the colonies are no longer far-off possessions, but the Greater France.'

There have been recent threats to prevent Protestant missionaries from entering MOZAMBIQUE in future, and those on furlough or absent, from returning. It seems that behind this move is the newly-appointed Roman Catholic bishop who has been active in propaganda against evangelical work on the ground that the British missionaries were responsible for the fact that Nyasaland was lost to Portugal.

Many of the Moslem Emirs of Northern NIGERIA are enquiring into the Christian faith, and have accepted copies of the Hausa Bible. During the first half of this year, nearly 3,000 copies have been sold. Illiterate pagans also are turning to Christ and learn to read in about six weeks. They become intelligent and fearless preachers of their Faith.

In NORTH AFRICA the French authorities announce that work will begin in October on lengthening the motor-road which runs from Algiers via Kano across the Sahara to Fort Lamy for a further

1,000 miles to Bangassu, on the Belgian Congo frontier. The trans-Saharan road is already 2,770 miles long. When this prolongation is begun, the Inter-African Conference will be held at Costermansville in the Belgian Congo. The main subject before the conference will be to study the linking up of the road when it reaches Bangassu with the network of roads in South Africa. Ultimately, there will be a motor road—the longest in the world—from North Africa to the Cape.

In SOUTH AFRICA the British South Africa Company has handed over to the Government of Northern Rhodesia an area of 947,600 acres in recognition of the needs of the Natives for more land than is at present available in their reserves. The Company has also sold to the Government land in Abercorn and Moulungu townships at an agreed price.

In TANGANYIKA it is reported that German planters, subsidized by the Reich Government, are able to offer higher wages to the Natives than are the British, thereby creating a sentiment in their favour. The German community is forming itself into an independent and self-contained unit, a kind of unofficial State within the State.

AMERICAN CONTINENT.

In the early days of October the final settlement of the Chaco war was reached in Buenos Aires, when Paraguay and Bolivia accepted arbitration fixing the frontier between the two countries. The President of Ecuador telegraphed to the President of Argentina only seven days later asking for the intervention of the same four Powers (Argentina, Brazil, Chile and Uruguay) in the frontier dispute between his country and Peru.

Steps have been taken during recent months to examine the position preparatory to bringing into existence a Federation of Evangelical Churches of the River Plate (Argentina, Uruguay and Paraguay). A great number of workers have taken part in these discussions, representing a great number of the organizations working in this area. After several months an interdenominational commission has drawn up the basis of statutes of the projected Federation.

An interdenominational programme of evangelical broadcasts is being sent out twice a week from Buenos Aires. During recent months hundreds of letters have been received from all parts of the country, and each of these has been replied to by the sending of a copy of the New Testament. This main radio work is helped by various smaller efforts from radio stations in the provinces.

The Government of BOLIVIA sent to the National Convention a projected new Constitution, amongst which the principal reforms suggested include the suppression of the *Patronato Nacional*, or the separation of the State from the Church, allowing to the latter the same rights in private property as are guaranteed to private citizens, and proposing that for five years the Government should give a subsidy to the Church. Equal suffrage is suggested for men and women, and all public offices are open to both sexes equally.

The State should exercise protective care over the family and also the indigenous races.

The first evangelical youth congress of BRAZIL took place at the end of August. Delegates from five denominations and a number of representatives of other interests were present. Brazil is at the present time passing through a period when an effort is being made to secure ' Brazilian ' feeling and outlook. All resident foreigners are expected to become naturalized. All schools under foreign control are forbidden to function unless the director and all those teaching are Nationals. The Lutheran Church has been obliged to preach in Portuguese instead of German, and in the southern States where there is a large number of German-born evangelical Christians, there has recently been great demand for Bibles and hymn-books in Portuguese.

The Government has instituted new regulations controlling immigration and colonization in BRAZIL, which do away with the old system of the *carta de chamada* and other formalities. The law stipulates that the number of immigrants from any one country should not exceed two per cent. of the number of people of the same nationality who arrived in Brazil during the years 1884-1935 ; certain exceptions and elasticities of this rule are outlined. As regards colonization, efforts have been made to prevent the formation in the life of the Republic of groups which resist absorption.

The second Annual Conference of all missions in COLOMBIA was held in the spring, and the third Conference was held during November. Sub-committees were appointed at the spring meeting to draw up a tentative statement of doctrine for a proposed federation of evangelical bodies working in the country, and also to investigate the possibility of the use of radio for evangelistic purposes.

In MEXICO, although it is commonly supposed that a great number of churches have been opened at the order of the President, and that full religious liberty has been restored, the fact is that conditions are more or less unchanged, except that churches and groups already in existence no longer suffer molestation as in the period when extremist feeling was predominant. The Protestant groups are able to carry on their work quietly under the limitations which the laws permit.

Although the Salvation Army has work in some eighty countries of the world, legislation made it seem almost impossible that it could enter Mexico. However, a young Mexican, a former Government official and Communist leader, was converted, and, without knowing anything of the Salvation Army or its methods, began work in the slums of Mexico city amongst drunkards and other human wreckage, on lines very similar to those employed by the Army. A number of zealous young people joined him. Street meetings were held in defiance of the law, and, when arrested, the leaders continued to preach the Gospel in gaol. The number of transformed lives at last convinced the Government sufficiently for the work to continue unmolested.

PRAYER FOR THE WORLD

EAST ASIA.

Pray for Christians and the Christian Church in East Asia. In KOREA pressure is being brought to bear upon all, including Christians, to attend the Shinto Shrines where, despite the statement by the Government that to bow there does not necessarily mean worship, the Christian conscience has been greatly disturbed. In MANCHUKUO the Nationalistic policy of Japan has led to torture and imprisonment of suspected persons, and the Christian Church is in fear of political domination that would interfere with religious liberty. Pray for JAPAN herself and praise God for the concern which the Christian Church feels in the present situation, which has stimulated evangelistic activity. Pray for CHINA in the awful physical and mental torture of these cruel times, and thank God for the spirit of her Christians and the aggressive Christian work which many of her spiritual leaders are manifesting.

KOREA.—Population, 22,900,000; Christians, 170,000; 1 to 135 of population. Missionaries 462, or 20 per million.

MANCHUKUO.—Population, 34,000,000; Christians, 39,000; 1 to 871 of population. Missionaries 273, or 8 per million.

JAPAN.—Population, 69,254,148; Christians, 20,400; 1 to 3,394 of population. Missionaries 829, or 12 per million.

CHINA.—Population, 422,707,868; Christians, 618,010; 1 to 684 of population. Missionaries 5,747, or 13 per million.

CENTRAL ASIA.

CENTRAL ASIA is a term which covers MONGOLIA, CHINESE TURKESTAN (SIN-KIANG), RUSSIAN TURKESTAN (SOVIET CENTRAL ASIA) and TIBET. Here are areas and figures as far as they can be ascertained.

MONGOLIA.—Area, 625,783 sq. miles. Population, 2,077,669.
CHINESE-TURKESTAN.—Area, 550,340 sq. miles. Population, 1,200,000.
RUSSIAN-TURKESTAN.—Area, 293,321 sq. miles. Population, 7,813,200.
TIBET.—Area, 469,294 sq. miles. Population, 3,722,011.

This immense region from a world point of view is of extreme importance. In days to come it is bound to play a great part in world affairs. Prayer is urgently needed to-day when formative influences from Japan and Russia are moulding the destinies of all these lands. If indigenous pilgrim preachers and living witnesses to the power of Christ could arise, the Christian Church could make a contribution of tremendous importance in this formative period. Pray for workers in or on the borders of these lands: the Christian and Missionary Alliance, the 'Brethren', the Norwegian Mission, the China Inland Mission, and the Central Asian Mission. In some parts of this vast area any one confessing Christ may be in danger of torture and death.

SOUTH SEAS.

Pray for AUSTRALIA and NEW ZEALAND, and thank God for their Christian testimony; ask for them an ever clearer vision of world need that, with other so-called Christian countries, they may

play a greater part in world evangelization. Pray for the SOUTHERN HEMISPHERE, that the thousands of islands, great and small, may see a revival and an extension of Christian work. There is still unreached territory there, for example, in the NETHERLANDS INDIES. Here are some figures which will help towards an appreciation of the situation.

REGION	AREA IN SQ. MILES	POPULATION	1 CHRISTIAN TO
Sumatra	163,093	7,661,399	17
Riouw, Bangka and Billiton	18,923	577,171	—
Borneo	206,061	2,194,533	145
Java and Madura ..	51,057	41,717,232	530
Moluccas and North Guinea ..	192,402	893,030	4
Celebes	73,160	4,226,586	9
Timor Archipelago ..	24,530	1,656,636	10
Bali and Lombok ..	4,070	1,802,146	3,360
	733,296	60,728,733	42

SOUTH PACIFIC.

EASTERN ISLANDS.—Population, 1,496,058; Christians, 265,141; 1 per 5 of population. Missionaries 609.

WESTERN ISLANDS.—Population, 534,942; Christians, 111,206; 1 per 4 of population. Missionaries 240.

Pray for the Church and its witness in the PHILIPPINES where co-operation and union are very gratifying characteristics of missionary work. The following figures give a background of information.

Population, 13,266,700; Christians, 330,000; 1 per 39 of population. Missionaries 328, or 24 per million.

ASIA.

FORMOSA. This large and beautiful island was ceded to Japan by China after the latter had been defeated in the China-Japan war in the closing years of last century. The Mission of the United Church of Canada and the English Presbyterian Mission work, the former in the north and the latter in the south of the island. Japanese Christian Churches are also working in Formosa. Earnest prayer should be offered for Japanese Christians that they may be allowed the liberty which the Japanese Constitution states is their right. Here is the position statistically in Formosa.

Population, 5,212,719; Christians, 19,395; 1 per 268 of population. Missionaries 42, or 8 per million.

INDO-CHINA consists of the provinces of Annam, Cambodia, Cochin China, Laos and Tong-king. Much success has attended the work of the Christian and Missionary Alliance, for which we should give thanks to God. There are some 'Brethren' in Indo-China, and the Bible Churchmen's Missionary Society is in Haiphong. Here are some figures :—

Population, 23,357,000; Christians, 8,975; 1 per 2,602 of population. Missionaries 64, or 3 per million.

MALAYA is a great meeting place of races, and its development has been enormously helped by Chinese and Indians. But the Malays have been neglected religiously, and form a difficult problem, also there are Sakais and some aboriginal tribes practically untouched. The south of Malaya has become of great strategic importance in world affairs as a naval base.

SIAM is interesting to the Christian Church. Evangelistic work has unfortunately suffered by the withdrawal of a number of missionaries to man institutions. Great tribal areas are very needy.

MALAYA.—Population, 4,385,346; Christians, 26,290; 1 to 166 of population. Missionaries 150, or 34 per million.

SIAM.—Population, 14,464,487; Christians, 13,597; 1 per 1,063 of population. Missionaries 89, or 6 per million.

BURMA. Prayer for Burma should be concentrated upon the opportunities for Christian service among its tribes. Great results have been achieved among the Karens, and for their numbers and testimony praise should be mingled with our prayers. Buddhism is the Hindenburg Line in Burma, the Burmans themselves being hard to win.

Population, 14,667,146; Christians, 241,425; 1 to 60 of population. Missionaries 298, or 20 per million.

INDIA. For those who desire to see the task of the Christian Church set out in provinces, *The Directory of Christian Missions and Churches in India, Burma and Ceylon*[1] should be consulted, but here are summaries with the outstanding prayer needs. Pray for a struggling witness and more workers in the Frontier lands; for the evangelization of 500 unoccupied Indian States; for personal and communal witness and wider evangelistic contacts among Depressed Classes and Aboriginals, and for a revival of the Church of India, that it may have power to witness.

FRONTIER LANDS.—Population, 14,620,000; Christians, 9,355; 1 to 1,562 of population. Missionaries 100, or 7 per million.

INDIAN STATES (562).—Population, 81,310,845; Christians, 603,437; 1 to 134 of population. Missionaries 759, or 9 per million.

BRITISH PROVINCES.—Population, 256,859,787; Christians, 2,157,696; 1 to 119 of population. Missionaries 4,042, or 15 per million.

NEAR EAST.

ARABIA is a hard Moslem field for the missionaries of the Arabian Mission on the East coast, and those at Aden in the south where, for so many years the Church of Scotland South Arabia Mission has worked. Prayer is needed that their faith and courage may not fail. For some time now we have been hoping for funds to commence medical work in the Hadhramaut, but in these days funds are not easily obtained. The chief statistical facts about Arabia may be thus condensed.

Population, 7,000,000; Christians 23. Missionaries 38. Hospitals 8. Beds 245.

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[1] Published by the National Christian Council, Nelson Square, Nagpur, Central Provinces, India; obtainable from the World Dominion Press. Post paid 4/6.

EGYPT is at present of great importance and earnest prayer should be made for her. She is in a key position geographically and politically. But from no point of view is she more interesting and important than in her religious situation. Nationalism there, as elsewhere, is the predominating factor, and friendship between her Coptic Christians and Moslems is urged on the ground of nationalistic solidarity. In Egypt as in India, much is being heard against proselytizing. There is much confusion of thought here. The Christian does not proselytize, that is, he does not ask anyone merely to change his religion, but to accept Christ as Saviour and give Him supreme allegiance as Lord. Until this is done on a universal scale there cannot be lasting peace and true prosperity in the world. Nationalism is a patriotic virtue, but is only safe and good for the country itself when practised in conformity with feelings of good neighbourliness for other lands and peoples. In other words, there never can be peace anywhere if Christ's words are not practised, 'Thou shalt love the Lord thy God with all thy mind, and with all thy soul and with all thy strength, and thy neighbour as thyself.'

The prayers needed for EGYPT are needed for IRAN, IRAQ and TURKEY, namely, freedom to witness for Christ. 'Out of the abundance of the heart the mouth speaketh.' The Christian cannot seal his lips, the life of the true Christian will demonstrate its moral and spiritual superiority.

EGYPT.—Population, 15,904,525; Christians, 28,470; 1 to 558 of population. Missionaries 408, or 26 per million.

IRAN.—Population, 15,000,000; Christians, 3,373; 1 to 4,447 of population. Missionaries 189, or 12 per million.

IRAQ.—Population, 2,857,077; Christians, 349; 1 to 8,186 of population. Missionaries 22, or 7 per million.

TURKEY.—Population, 16,158,018; Christians, 1,847; 1 to 8,694 of population. Missionaries 95, or 5 per million.

The following passages are from information supplied by our correspondent in PALESTINE and are quoted to guide prayer:

'The Christian Church in Palestine is not escaping the bad results of the present conflict. Racial bitterness and fear are destroying the sense of Christian unity and love.

'Evangelization in the villages of the usual kind has had to be discontinued. Co-operation with the Orthodox Church and spiritual encouragement from within that Church, is the official policy of the Church of England in Palestine at the present time rather than direct evangelization.

'The Hebrew Christian Fellowship has been active, and its members are witnessing to their faith in Christ, despite the widespread racial bitterness and economic difficulties. The Jewish settlements visited have usually welcomed the missionaries, and there is ground for greater encouragement than in former years.'

SYRIA. The United Missionary Council of Syria and Palestine, composed of some thirty-five missions and Christian bodies, is, as noted in the Information Service, an important factor in furthering the evangelization of those countries.

Pray that this Council may seek and obtain such wisdom and spiritual power that its influence may result in widespread revival and evangelism.

Population, 3,630,000; Christians, 11,814; 1 to 307 of population. Missionaries 339, or 93 per million.

EUROPE.

A survey of Europe reveals vast needs and shows the insufficiency of the forces to meet them. We urge that in all countries the founding and spread of Churches composed of the people of the land, and carried on in accordance with the principles and examples given in the New Testament, is the most effective means of bringing the Gospel to the masses of these populations. That this may be done is a constant subject for prayer.

There are such Churches scattered throughout many countries. It is not desirable to tabulate them or try to organize them, indeed in some countries this would bring serious hardships upon them. Prayer is needed that existing evangelical missions and activities may be brought back to early apostolic ways, especially that there may be full acceptance of the essential leading and power of the Holy Spirit in the testimony. This would enable them to show effective fellowship with Churches in the various lands, and even to found such Churches without imposing upon them association with any foreign denomination or taking charge of them in a way that would weaken their faith in God.

ALBANIA. The following remarks of our correspondent are suggestive:

> 'May I refer to one matter in which we seem to be at variance with some people. This is in reference to co-operation with the ancient Churches. We have enjoyed intimate contact with many Orthodox friends—so intimate as to allow us to see the Orthodox Church through their eyes. The more intimately we are acquainted, the more are we convinced that co-operation is impossible. Five centuries of evangelical history must be forgotten, and the great truths of God's Word compromised before we could join forces with them in presenting Christianity to the Moslem. Such an alliance would be no recommendation of our message to the Moslem, who regards the Orthodox Church as utterly idolatrous. Even in Albania the Roman Catholic Church is quite superior to the Orthodox Church; and though our co-operation with the Catholic Church is never recommended, this could be effected with less sacrifice of principles than could our co-operation with the Orthodox.
>
> 'Yet that the Orthodox themselves do not welcome this attitude of co-operation is obvious from our past thirty years' history. A colleague has attempted without ceasing to join causes with the Orthodox Church; his purpose has been to reinvigorate the dry bones, accordingly he has discouraged any separation from the old, and the formation of a new Evangelical Church body. The result is that after thirty years we have no concrete evidences of a work having been done. On the other hand the Orthodox priests never have recognized the mission's aid, but have continually discouraged the children from attending the Sunday-school, and the adults from coming to the preaching services. It would seem apparent to us that while enmity is not our policy, co-operation cannot be. And this is precisely the verdict of those who have forsaken the corrupt Church for the preaching of the Gospel.'

AUSTRIA. The large number of Roman Catholics entering the Protestant Church recently (over 20,000 in a few months), while

largely a political movement, draws attention to a sense of spiritual need which has long existed among the people and encourages prayer for them. It must not be forgotten that in the sixteenth century 'indigenous Churches' spread with great rapidity over Austria and were only exterminated after long persecution of a ferocity seldom paralleled. Prayers for this people now will have behind them the prayers of those martyred saints.

ITALY. The Waldenses, or Vaudois, were the historic successors of the primitive Churches in Italy in apostolic times. They were not reformed Roman Catholic Churches for they had preserved the New Testament teachings which existed before the development of the Roman Catholic Church. They were not Protestants for they existed long before the Reformation. So that, as our correspondent points out, they were the original Churches in Italy, or rather they were a portion of them, driven by persecution later into the Alps. Recent developments in Italy curtail the liberties and add to the difficulties of Churches which endeavour to act on the principles of Scripture. Prayer for them is needed.

RUMANIA. The Decisions regarding the regulation and authorization of religious associations, published officially in June, 1938, would have the effect of making the meetings of hundreds of Churches, Baptists, 'Brethren' and others, illegal. They make such as might continue to meet, as well as all who would make known the Gospel, publicly or privately, into criminal and political offenders. The putting into execution of the 'Decisions' has been repeatedly postponed, but it is announced that they will definitely come into force now. An insistent call for prayer comes from Rumania that the Lord may intervene in favour of these thousands of His saints.

AFRICA.

Pray for evangelical Christians in ABYSSINIA that in spite of changed conditions they may be sustained, and spread the Gospel by effectual witness among their own people. And that in MOZAMBIQUE Protestant mission work may not be curtailed by political propaganda.

NORTHERN NIGERIA. Praise is called for in view of the spirit of enquiry in this long closed area.

WEST INDIES.

Pray that, while economic and social conditions are being studied by the Commission recently appointed, spiritual issues may be stressed by the Christian Church.

AMERICAN CONTINENT and the BRITISH ISLES.

Pray that in the English-speaking world the political leaders may turn to God for guidance in these momentous times.

An all-night of prayer is to be held at Mildmay on the 31st December, and thousands throughout the world have been invited to follow this example.

Hebrew Christians in Concentration Camps

The lot of the Jews and Hebrew Christians in Germany and Austria daily becomes more desperate. Recently a number of our leaders and workers in Germany were placed into Concentration Camp. Others, full of zeal and heroic faith in Christ, have stepped forward to fill the places of those imprisoned.

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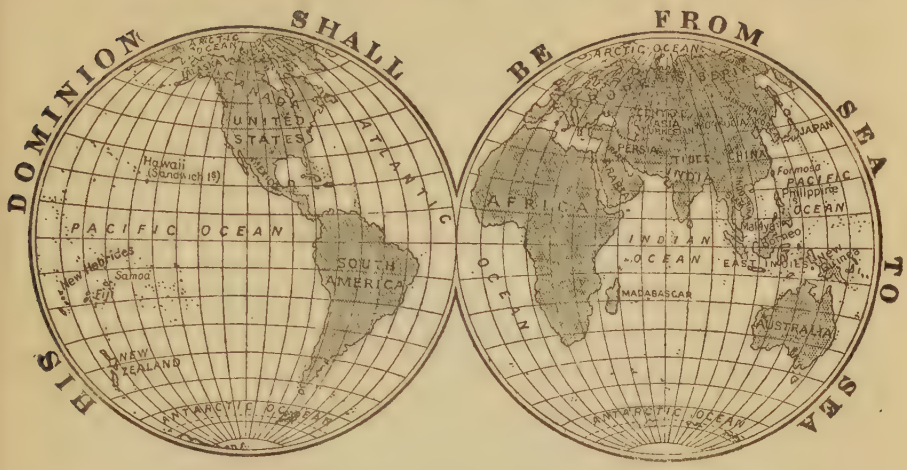

The Field is the World

T. Wilkinson Riddle.

An almost incidental sentence in our Lord's interpretation of the parable of the man who sowed good seed in his field[1] cannot fail to challenge the faith and widen the vision of God's people in this hour of unparalleled missionary opportunity. 'The field is the world.'

I.

There must be a reason why the majority of men and women have a pronounced tendency in the direction of the insular and even the parochial, for nothing in the long and chequered history of the Christian Church is more remarkable than the comparatively late start of what have come to be known as foreign missions. Of course, at one time, and especially in Calvinistic Scotland, there was a theological disposition to assume that if God proposed to convert the heathen, He could do it in His own time and way, without the intervention of those who already had been called out of darkness into His marvellous light.

Even now there are those who allow a misinterpretation of the inspiring and comforting doctrine of Election

[1] St. Matthew 13 : 36-43

according to Grace to inhibit their missionary sympathies and quench their passion for world evangelization, but it is to be hoped devoutly that their numbers are few. Whatever may be the ultimate explication of the doctrine of Election, the immediate implication is clear and definite. Election is not a spiritual policy of *Sinn Fein.* It is not something for 'ourselves alone.' It is a privilege involving responsibility. 'Ye are . . . in order that you may.' The strong are to bear the burdens of the weak. The enlightened are to illumine those who sit in darkness and in the shadow of death. As P. T. Forsyth put it, in his vivid and picturesque way, if we are higher up the hill than our brothers, it is only in order that we may be the better equipped to extend them a helping hand.

The age-long insularity, so far as foreign missions are concerned, is psychological rather than theological. As Emerson says, the soul is no traveller. Even in our dreams we keep close to events that have had some kind of place in our conscious hours, however distorted and exaggerated such events may become in a dream state. If the imagination be of an exceptionally high order, the tendency to insularity is lessened, although it should not be overlooked that imagination can be cultivated in a variety of ways. In addition to the psychological factor, there is a geographical factor to be considered. Shakespeare's rhapsody is a little out-of-date in these days of the fast-travelling aeroplane, but the British people have always been at some disadvantage because they could boast of

> This royal throne of kings, this sceptred isle,
> This earth of majesty, this seat of Mars,
> This other Eden, demi-paradise,
> This fortress built by Nature for herself
> Against infection and the hand of war,
> This happy breed of men, this little world,
> This precious stone set in the silver sea,
> Which serves it in the office of a wall
> Or as a moat defensive to a house
> Against the envy of less happier lands,
> This blessed spot, this earth, this realm, this England.

The Englishman notoriously is a bad linguist. It is

part of the price he pays for having an island home. It does not seem as necessary for him to know languages as his continental neighbour. An educated Frenchman would feel incomplete without a knowledge of German, Spanish and Italian ; but the educated Englishman, when he fails to make himself understood in his native tongue, is obliged to resort to the good offices of an interpreter. Matthew Arnold could not conceal his disdain that at one time high officials of the British Government were sent to India when they did not know even one word of Hindustani. These are factors to be borne in mind when we are attempting to explain the curious indifference of some Christian people to the regions beyond.

It must be acknowledged, also, that there is a subconscious feeling that the white man is in a superior category to the coloured races. What Basil Mathews describes as the 'clash of colour' is an intense reality, however reluctant we may be to admit it. Even in the progressive and youthful United States of America there are clearly-drawn lines of demarcation between white and coloured people, especially in the Southern States, where the Negroes, in addition to their segregation in the various means of transport, have their separate churches, colleges and universities. On one occasion, Stanley Jones startled and shocked a company of ministers by suggesting that it was very doubtful if the Lord Jesus Christ was a white man in the accustomed sense of that term. One minister, indeed, rose in his place, and said, with quivering lip, 'That is blasphemy.'

It is only when we live and work among people of different nationality from our own that we discover how lovable they are and how desperately they need the glorious Gospel of the Blessed God. Much is being accomplished at the present time by the Student Christian Movement and other Christian organizations working in British colleges and universities in bringing East and West closer together in mutual understanding, affection and goodwill ; but it is to be feared that it will take a considerable time before the rank and file of professing

Christians in the Churches are thoroughly awake to the fact that, from the standpoint of the Gospel enterprise, the field is the world.

II

We have done something to perpetuate this unscriptural distinction between one race and another by insisting on the division of Christian work into home and foreign. This explains, although it can never justify, the alarming disproportion of workers. In some English villages of a thousand inhabitants there are two or three resident clergy and ministers, to say nothing of many lay workers; whereas on the mission field the distribution of evangelists per thousand of the population is little short of tragic. This disproportion could never have happened had it not been for the failure to understand that, in Christ's view, the field is the world. When young men are prepared for the ministry, it should be on the distinct understanding that they will go where the need is greatest. Their acceptance for training in theological colleges should be conditional upon their willingness, even their eagerness, to go where the fields are white unto harvest and where the labourers are few.

The late Professor James Denney once preached a missionary sermon in London to which I listened with a good deal of heart-searching. He declined to concern himself with what may be described as the superficial aspects of foreign missions, and declared that the fundamental requirement was a fresh understanding of, and a passionate belief in, the Gospel itself. His text was surely the most convincing *apologia* for the world view: 'He is the propitiation for our sins, and not for our sins only, but also for the sins of the whole world.' That would seem to be final, and yet the Gospel to the unevangelized has to fight for every inch of its footing. Societies continue to urge upon the home Church the solemn and unremitting obligations to preach the Gospel to every creature. Reluctant though we may be to make the admission, the fact remains that for far too many professing Christian believers the world is London, or

Edinburgh, or Manchester, or even some obscure country town in Great Britain. For the ultimate tragedy is that in addition to being insular, we are parochial. Inter-denominationalism is making some headway, but even in the homeland the denominations are inclined to work in thought-tight compartments. The domestic policy of a denomination is out of all proportion to its foreign policy, if it is necessary, for the time, to make a distinction between the two.

What is even more tragic is the fact that so much time is devoted to raising money for the support, sustentation and superannuation of the home workers, when a united policy of finance would insist upon a wider distribution of the workers and a more definite consolidation of the work. Even if we grant that an army may have many regiments, we cannot concede that the majority of the regiments should remain at home when there is heavy fighting abroad. At the present moment there are valuable spiritual frontiers in many parts of the world without a single Christian soldier on duty. The facts are known ; the opportunity is in the nature of an open door, but neither men, money nor munitions are available. No one, for example, can read through any issue of WORLD DOMINION without being led to exclaim, ' How long, O Lord, how long ? '

III

Three things would seem to be necessary if we are to act upon the assumption that the field is the world. In the first place, we must possess exact information. It seems to me that the series of world surveys that have been undertaken by the World Dominion Movement are the most valuable contribution that has ever been made to what I venture to describe as the strategy of foreign missions. Without such exact and specialized knowledge of need and opportunity, both men and money can be wasted. Furthermore, such exact and specialized information enables the home-Boards to consider what are the prospects of promoting the indigenous Church idea, for the static missionary is almost a contradiction in

terms. Had St. Paul been a static missionary, it is very doubtful whether Europe would ever have been evangelized. The kind of information, which is based on an accurate survey of a particular territory, kindles and directs enduring enthusiasms, because it compels the Church at home to think of the Church abroad in terms of the dynamic rather than the static.

In the second place, and as the outcome of exact information, there is desperate need of world-vision. By world-vision is meant the conception of an unevangelized people becoming the bondslaves of Jesus Christ. There may be comparative religions, once declared Dr. Joseph Parker, but Christianity is not one of them. Liberty is widest, affirmed Dr. A. M. Fairbairn, where the Gospel is most truly enthroned, and Lord Shaftesbury, himself a reformer of no mean order, once declared that C. H. Spurgeon, by his faithful preaching of the Gospel, had become the greatest social reformer of his age. A land without Christ is a land without liberty, and peace, and moral power. Men and women without Christ are men and women who are compelled to sit in darkness and in the shadow of death. When we can visualize this until our hearts overflow with compassion for those who are as sheep not having a shepherd, we shall not be long before we believe the word of the Saviour that the field is the world.

In the third place, if we are to act upon this assumption, there must be not only a greater spirit of sacrifice in the home Churches, but a greater willingness to go where the need is most pressing. Since the conclusion of the Great War, the world has shrunk considerably. Broadcasting has placed an unknown continent in our homes. The new maps that have been drawn compel us to reckon with a new contiguity. The world is not so large as we thought it to be. It is growingly accessible. Travelling facilities improve every year. New contacts and fresh methods of approach make evangelism a practical possibility. The fields are white unto harvest. Every land tells the same story. If Christ is the Desire of all nations,

the Bright and Morning Star for all oppressed peoples, then the greatest crime of history would be the withholding of His Gospel from those who have not even heard His Name. The outstretched arms of the Crucified Saviour are a pledge of the welcome that the heathen may expect, for it is just because the heathen are to be His inheritance that we are persuaded that :

> The arms of love that compass me
> Would all mankind embrace.

The Need for Depth and Reality

The World Missionary Conference was fully reported in the Indian Press and attracted a great deal of attention. The full text of the appeal to the world in these days of crisis was published widely. This definite challenge to men and to the nations cannot but have a good effect. There is no hope of betterment so long as men and nations defy God and ignore His revelation of Himself in Jesus Christ. The world stands judged as impotent before that great fact to-day.

The report of the World Missionary Conference at Madras reminds us again of the great unevangelized regions of the world. Mere geographical missionary occupation is not perhaps the main fact of the present situation. The Church on the field now has definite responsibilities for contiguous areas—closed lands on their borders, or unevangelized areas in their own midst. Further, it has been revealed that even where there has been widespread evangelization among one class, other classes of the population have been neglected. Immigrant groups everywhere have been largely overlooked.

Added to this, there has to be faced continued opposition of the historic faiths, Islam, Buddhism, Shinto and Hinduism, which to-day are definitely organizing themselves along national, political and cultural lines to withstand the impact of Christianity.

Among populations that were fairly plastic a few years ago there has been a hardening of the situation. Secularism, materialism and indifference have laid hold on the intelligensia. The secular world is more systematically encroaching on the spiritual life of the Church and dimming its vision. We live in perilous days, and while expansion is ever the duty of the Church, the seed of depth and reality in the life of the Church was never more vitally necessary.

Some Impressions of Madras

ALEXANDER McLEISH.

THE theme of the Conference at Tambaram, Madras, was 'The Church.' No subject could have been better chosen in view of the position in which the Church finds itself to-day in a world which is largely non-Christian, in the West as well as in the East. In its membership, the indigenous Church leadership of the world was represented as never could have been foreseen at Edinburgh, 1910. The problems of the Church in many lands formed the subjects of discussion in the groups which met separately, each a cross-section of the whole Conference. Its findings cover a wide field: perhaps it might be said too wide. The busy days of the Conference could not be expected to be productive of much new thought, but the thinking and experience of the last ten years was brought to a focus and applied to the present situation. The Church itself, rather than the Mission, was led to face its world mission in all its many aspects. This is a great step forward from the days when the Mission alone discussed such problems. The Church throughout the world is at last becoming conscious of its world mission and its world task.

Prominent in the new consciousness was the consideration given to the nature and functions of the Church itself. Recent Conferences have made it possible to put forward clearer ideas than were ever before possible. Those who were at the Jerusalem Conference remarked that the Madras Conference began where that had left off. Although the time of the members was taken up in wrestling with the difficult problems of our day, yet the spirit demonstrated in the meetings of the first week was one of very real fellowship and unity, as speaker after speaker presented the great central facts of the Christian faith. The uniqueness of the Gospel, its supreme demand on the complete allegiance of the Church, was presented without qualification. The Cross of Christ, and the call for sacrificial love and unqualified brother-

hood were subjects which were continually before the Conference. Whatever differences of emphasis and opinion later became evident, as was inevitable at such a gathering, they did not dispel the deep sense of fellowship in Christ and unity in Him which dominated the spirit of the Conference.

This was particularly noticeable in the two great communion services on the two Sundays. It has been given to few to participate in such a fellowship of the Church of Christ throughout the world. Christ's great prayer, ' that they all may be one ' was, in effect, realized, and nothing can destroy the fact so evidently demonstrated as members of the Church of Christ of all nations came together at the Table of the Lord. These were the high moments of a memorable gathering.

Much thought was given to the problem of how the Mission can serve the Church in the forthcoming years. The unanimity with which the younger Churches called, not only for the continuance of the present contribution of missions, but for its increase, was specially remarkable. There are many special tasks which the older Churches of the West can render to the struggling Churches of other lands.

Behind all the findings was a deep sense of the tragic state of the world to-day. Evidence was forthcoming on every hand of the difficulties under which the Church labours. Closed lands still remain closed ; some lands once open are now closing ; great populations are cut off from the possibility of evangelization ; Churches are suffering much persecution ; opposition is being organized, supported by Governments in alliance with national religions, and everywhere a serious situation is steadily developing. The tense situation in which the Church is called upon to live its life and bear its witness was described and illustrated by what is happening in many lands. It gave a sense of conflict regarding, and challenge to, all that the Church stands for and seeks to do. There was no time for theorizing ; everywhere practical situations had to be met.

While all that will strengthen and fit the Church for its task was emphasized, the nature and extent of its unfinished task was stated and emphasized in a manner which few Conferences have succeeded in doing. While, in one sense, it might appear that the Christian enterprise in the world was only at the beginning of its work; in another, it was equally clear that the Gospel has been preached 'to all nations.'

It is not given to the Church to know the times and the seasons, but the urgency of the present world situation is a call to renewed and greater effort to meet its need. If the time is short, this call is for more thorough and self-sacrificing effort. This generation is still called to evangelize the world. The primary duty of the Church to witness and evangelize was continually stressed. The indigenous Church, therefore, was called to share, with the missions of the older Churches, the pressing task of world evangelization. It was called to face this task within its immediate borders and to share with others the same task elsewhere. Especially did the Conference emphasize the call of the rural areas of the world. The Church was asked to press forward into the villages with the Gospel, to take on a new mobility, and to enlist all its membership in this service.

Behind all these urgent calls lay the compelling conception of the Kingdom of God. There was diversity of views here. Dr. Kraemer's great book, *The Christian Message in a Non-Christian World*,[1] had stated the issues with a rare clarity. It challenged all preconceptions, prejudices and uncertain thinking, called on all to make up their minds as to the real nature of the faith they held, and was a great contribution to the Conference. Certain conclusions may have to be qualified, but the logical statement he has given of the implications of our Christian faith will stand as a perpetual challenge to clear thinking on the issues before the Church.

The whole extent of the task as it affects the unreached

[1] *The Christian Message in a Non-Christian World.* H Kraemer. Edinburgh House Press. Price 8/6.

millions—greater to-day than when the missionary enterprise began—and the degree to which Christ demands the whole allegiance of every part of our life, were equally emphasized. We are sent forth with the Gospel among the teeming millions of the world, and we are called to ask men to bring the whole of their life, body, mind and spirit, into subjection to Christ, and, consequently, the whole sphere of social, economic, political and religious relationships with other men, into accord with the Gospel of His Kingdom. There is no reserved secular realm where Christ may not be asked to rule. The Kingdom of God, as the New Testament always proclaims it, is the rule or reign of God in the individual life and in the communal life of man.

All the other problems of the Church in the world sink into insignificance before this central question, and the Chairman, in his closing address, made it quite plain that the personal response of the individual member of the Church is the central problem of Christianity in the non-Christian world of to-day. If that were wholly adequate all the many problems discussed would cease to trouble. Hence the Conference emphasized the need of a deepened fellowship and a freedom and spontaneity of witness as the call of the hour.

The Conference brought new light on the whole field of contact of man with man in the earning of his daily bread. Nine-tenths of every man's life is devoted to the interests which concern his livelihood, and sympathetic helpfulness in dealing with man's economic necessities here opens out the widest sphere of human relationships and provides a depth of contact found nowhere else. The knowledge we possess can establish a range of contacts with less advanced peoples which could be just as abundantly fruitful in evangelistic contact as medicine and education. It is not that we have totally ignored this field of human need, but that we have approached it with such a lack of intelligence. Can anything be done to remedy the neglect at this time of day, when Communism and other isms are coming forward with their solutions ?

The Conference decided that much could be done. The best preparation for the Conference was along this line of research, and a department of the International Missionary Committee has been set up to give the best help possible to the rural missionary in this connection. It was not only as a Christlike service, but as opening a wide field of fruitful contacts to the evangelist, that this question was stressed and shown to be a service to the poor and needy of the world's rural areas, where most people live, as well as a hopeful method of effective evangelistic contact which opens a great and effectual door for witness and the preaching of the Gospel.

In conclusion, it may be said that the Conference has shown that the indigenous Church is at last ranging itself beside the older Churches in facing the task of world-evangelization, and has definitely placed the task of evangelization in the forefront of its programme. It has clarified and emphasized anew the basic principles on which the missionary enterprise rests. It has dealt realistically with the field of evangelistic contacts with men in their daily needs, and has brought into new prominence the needs of the rural areas of the world. Thus far our methods, as was natural perhaps, have been too urban-minded, and the Conference has stressed the fact that a new range of method is needed if we are effectively to touch the lives of the majority of mankind throughout the world. All this, too, has been placed in the light of the supernatural Gospel which we preach and of the power of the Spirit of God to use our human relationships to bring men to Christ.

Giving Sight to the Blind

Sir Henry Holland, the Church Missionary Society surgeon at Quetta, is world-renowned for his skill in that branch of ophthalmic surgery which deals with cataracts. His great gifts are consecrated to Christ and the Indian people. Every year he and a team of helpers visit Shikarpur, Sind, North India, where they spend seven weeks in medical evangelistic work. His last report of this visit records 5,643 new cases treated: 1,406 cataracts removed, and 1,800 operations for severe eye trouble or other forms of illness. The people who received again their sight were glad of the opportunity to read the Christian Scriptures, and purchased forty Bibles, fifty New Testaments, and 6,000 Gospels in Sindhi and English.

There is cause to praise God for medical evangelistic work throughout India, and to pray that the evangelism in the wards, and the reading and circulation of the Scriptures from these medical centres, may be blessed to many of India's people.

A Mexican Appraisal of Madras

G. Baez Camargo.

IS it possible to attempt an appraisal of such an important event as that of the Madras Conference, at close range, a very short time afterwards? The 'indigenous' delegate to the Conference of the International Missionary Council, as he returns home, finds himself helpless, under a heavy fire of questions, before he has had time to sit down quietly and reflect upon the substantial experiences through which he has passed. 'Do you think the Conference was worth-while?' 'What, in your opinion, were the positive, actual, concrete results of the meeting?' 'How will the Conference affect the evangelization of your country?' These, and other questions are poured mercilessly upon the returning delegate, not only by people deeply and sincerely interested in the outcome of the Conference, and even by fellow delegates anxious to 'gather impressions' for the making up of their own report, but also by admittedly critical and sceptical people. The delegate has to be on his guard lest he yield to either of two temptations. First, if there were some respects in which the meeting failed to satisfy his expectations (and no meeting of this sort has ever satisfied *all* the expectations of *everybody*), he may hurriedly pass upon it a disappointing or bitter judgment. Or, secondly, he may feel so painfully conscious of the expenses involved in his own going to India, that he may be tempted so to exaggerate the achievements of the Conference as to try to appease his own conscience and to comfort the people at home who contributed to his travelling. In either case, of course, he fails to do justice to a gathering of such significance.

There is no doubt that an immediate appraisal of an international meeting like the Madras Conference is always difficult, and seldom fair. It is like a beautiful tapestry, where many threads, of different colours and shades, are closely interwoven and all contribute to

express the artistic conception of the designer, be it a bright scene or a lifelike portrait. This work of art cannot be adequately appraised, its beauty and meaning cannot be fully grasped, at close range and by a first glance. It has to be looked at again and again, at different times, from various angles, at a certain distance, that it may reveal its beauty and deliver its message to the receptive and sympathetic student. After having been in Madras, it is necessary for the delegates to go over the experiences of those unforgettable days and over the reports and notes and additional material of the Conference, in a prayerful attempt to grasp its meaning and its bearing on the Christian enterprise. As to results, they may not show up immediately. Much depends on whether delegates are able to convey its findings in a forceful way to their own constituencies and whether these constituencies, realizing the importance, take up the findings of the Conference and incorporate them earnestly in their own programme of work. Madras has done its work. The actual results will depend now partly upon the returning delegates, but chiefly upon the Churches which they represented there. Obviously it will take some time before these results become evident.

On the other hand, some sort of immediate appraisal is necessary, although it must be clearly understood that it makes no attempt to be a final one. Delegates and editors of periodicals have to report to the Churches the story of those days of fellowship and work in Madras, and they have to do it at once. The first few months after the Conference are very strategic in more than one way if its message and influence are to get deep into the conscience and programme of the Churches. The need for presenting this report without delay makes an immediate appraisal imperative, but let it be well understood that this close-range appraisal is only tentative and preliminary. As time goes on, and especially as the actual outcome of the influence of Madras in the fields begins to be evident, new attempts should be made at a more just evaluation of the Conference. Many other

points of significance will, then, undoubtedly appear, and hitherto unnoticed treasures will be dug out by continued study of the reports. Taking up the metaphor of the tapestry again, new and richer combinations of threads will be discovered, and the brightness of the hues, the harmony and beauty of the design, and the skill of the craftsmanship, will be more fully appreciated. What, then, briefly were some of these main 'threads' in the Madras Conference, as viewed in a first and tentative appraisal by an 'indigenous' delegate?

For a delegate representing Churches which constitute only a small numerical minority in the country where they are planted, perhaps by far the major value in a world conference like this is the deep, refreshing *sense of world Christian fellowship* that pervades all and every one of its activities. Minority Churches are apt to minimize the importance of their witness when they measure their achievements against the power and extension of an indifferent, and, more often, a hostile, environment. They may develop the 'small-corner-consciousness', or, in other words, the sense of being impotent, isolated, defeated. The fellowship of a world gathering brings anew the sense of universality, and the encouragement, not merely of great numbers, but of a wide solidarity, in which both problems and achievements are bravely and joyfully shared. The conception of a universal fellowship of Christians thus comes down from the cloudy heights of the abstract to the matter-of-fact realm of actual experience. The delegate goes back to the Churches in his country, strengthened and encouraged, to remind them, in the light of his new experience, that: 'We are not alone in our race and fight. Small as we feel ourselves to be, few as we are, we belong to the Church universal, to a world community of Christians of all races and nations under the sun.' There are so many common situations, problems and experiences that the very process of sharing perplexities and achievements is a rich source of inspiration and help for future action.

In addresses and sectional discussions, as well as in the

Reports, the Conference struck a note of *courageous realism.*[1] The first aim of the sectional meetings was to get at the root of the subjects under consideration. Occasional attempts to dodge facts or to tone them down proved very unpopular and were promptly discarded. This placed the Conference, from the very start, upon solid ground, and helped to create an atmosphere of thoroughness, sincerity and confidence. Present-day conditions were closely analyzed, and the problems and challenges for the Church were clearly brought forward. No easy-going optimism concealed the basic fact that, whatever its material achievements, and even spiritual assets may be, ours is an essentially sinful civilization. No realism is ever true realism if it fails to recognize the opportunity latent in every problem. This the Conference did not fail to do, and, therefore, its constructive thought and work were not tempered by a paralyzing pessimism. The fearless facing of the fact of a sinful world brought back anew the trust in God and faith in the redeeming power of His love. The realism of the Conference took in the fact of God's grace as well as the fact of man's sin.

Not only did this realism accept the sin of the world, but also it bravely accepted the fact of its own sin—the sin of the Church, and its responsibility in its own share of the sin of the world. Again and again, in devotional exercises, in platform addresses, in sectional discussions, in different portions of the Reports, this sense of repentance and humiliation for our own sins, and responsibility as a Church, found a clear and uncompromising expression in words of confession and prayers for forgiveness. This was certainly, to the minds of many, one of the most promising and healthy signs about the whole Conference. If the delegates really expressed the feelings of the Churches behind them, and one cannot doubt that this is the case, it means that the Church is now discarding all sense of self-gratification and self-sufficiency, and is beginning

[1] For the sake of brevity, but mainly due to the fact that, at the time of writing this article the final draft of the Conference Reports had not been released, no direct quotation from these documents is made in this appraisal.

to walk again in the only way in which it can receive that fulness of the grace and power of God, that will enable it to carry on His divine commission on earth—the way of self-conviction for sin, of repentance, humility, and complete dependence upon God. As Kagawa has forcefully stressed in his *Meditations on the Cross*, this heart-rending sense of burden for the sins of the world means that the Church is now really shouldering its Cross and verily following in the footsteps of its Lord.

On the other hand, the Conference stressed in unmistakable terms, *the divine nature of the Church and the centrality of its function*. For many of us, delegates from lands where the historic Church has claimed infallibility and has over-emphasized its place and function—working for its own prestige and power and influence as an institution—this trend of the Conference was a matter of great concern. Were the Protestant Churches yielding to the same temptation? Were we dangerously drifting towards a stern ecclesiasticism? Were we interpreting Christianity as a Church-centered, rather than a Christ-centered, religion? It is true that the Church is the sacred body of Christ, but to what extent are the visible Churches co-extensive and co-existent with *the Church*? In claiming to be the body of Christ, are the Churches assuming a monopoly of the Spirit of our Lord? Do they actually claim that Christ cannot, and will not, work upon earth except through the Churches, to the absolute exclusion of any other instrumentalities? Were we not tending towards a hermetic sacerdotalism? As a matter of fact, the whole Latin American group was seriously concerned in this matter, but there were other delegates who also voiced the same concern.

It is not difficult to realize some of the sources of this strong emphasis on the Church. During the last few decades—and it has been more especially noticed after the Jerusalem meeting of the International Missionary Council—not only the Church's place and function in society, but even its very right to existence, has been severely questioned. In the minds of many, the Church

has ceased to be a living, dynamic institution, and, therefore, has to be set aside as a venerable, but dead, relic of the past. In the face of this serious challenge it has been imperative for the Church to submit itself to self-examination, to rediscover the sources of its being and mission in the world, and to re-state the New Testament conception of the Church of Christ. It was not only natural, but necessary, then, for the Church to reassert the divine source of its being and the transcendence of its God-given commission to the world. This, at least, explains and justifies the Church-emphasis of the Conference.

When all this has been gladly and thankfully acknowledged, it is still true that a very grave danger lurks in that direction—the danger of overstressing the necessary emphasis, and minimizing the fact that the Church has a human side as well. Though it is the body of Christ, in one sense, yet, in another and no less real sense, it is a society of sinful men. This at any rate applies to the visible part of it upon earth. There is also the danger of the clergy usurping the representation of the Church to the extent of thinking and acting upon the assumption that *they are the Church.* Not a few delegates sensed the danger lying in that direction. However, the significant trend mentioned before, a deep consciousness of sin and the sense of repentance and humiliation, if properly retained, will surely be a prophylactic and safeguard against self-assertive ecclesiasticism. What the world most sorely needs is not a religion—another *religion of the Church*—but the acceptance of, and faith in, a living Christ. Perhaps upon the shoulders of the 'younger' Churches, especially those that have been more painfully acquainted with an exclusivistic ecclesiasticism, falls the responsibility of preventing the development of a self-centered Church.

One of the many good things that resulted from this reassertion of the Church's nature and function was the unwavering *conviction of the Conference that the Church has a unique mission and a unique message to the world,* and that Christ is not merely one of many ways, but the

only Way, because He is God's Way for the reconciliation of the world to Him. Certainly the idea so popular only one or two decades ago, of late has been steadily on the decline, namely, that Christianity was merely one among several good religions in the world, and that it should not claim any uniqueness or even superiority, but should simply go to others and share with them, in a give-and-take way whatever of good it had. When, however, a Conference as representative as Madras, expresses a forthright rejection of this compromising and eclectic view, it undoubtedly marks a veritable turning point in the thought and life of the Church, and particularly of its missions. This clear assertion of the uniqueness of the Christian message must not, however, be interpreted as bold-faced theological arrogance, or as a lack of appreciation of whatever real values are involved in other faiths, because, although necessarily expressed in teaching, the Christian message is not, after all, a mere expounding of doctrines or a proclamation of a code of ethical rules. The Christian message is God's Word to the world in Christ, and it is the mission of the Church, not only to convey this Word, but to try and bring men into a redemptive relationship with Christ. No matter to what high summits of spiritual and ethical excellence other religions have reached in the age-long search of men after God, it is because of this unique Christ, in whom the Word of God is made perfect, that the Church, His Church, stands in a unique position and has a unique mission in the world. No consciousness of this uniqueness should make the Church unsympathetic to, and unappreciative of, the best that men have achieved in their quest for God, but no sympathy and appreciation of those achievements should water down the unique message, and hinder the unique commission, which God, in His grace, has given to the Church. The revelation of the redemptive love of God, through Christ and in Christ, is not an achievement of the religious conscience of mankind, it is not even an achievement of the Christian Church, but is the absolute gift of a gracious and loving Father.

Lastly, but of no less importance, two more among the many other bright threads of the Madras Conference should be pointed out. First, the definite *integration of all the Church's activities and agencies—be they specifically evangelistic, educational, medical or social—in terms of witness* to the redemptive love and power of God in Christ. If this strong lead given by Madras is accepted and followed by Churches and Missions, the growing secularization of some of the Church's agencies will, at last, come to an urgently-needed stop. There will not be merely a *rapprochement* of agencies and activities that have been, hitherto, perilously getting apart from each other; nor even a mere co-ordination of them, but a true re-casting of all into the common mould of a ruling and supreme purpose: to bring men into touch with the redemptive grace of Christ. Allowing for all the differences of method and of approach, all these activities and agencies will become a clear and uncompromising part of the Church's witness to the world. The educational, cultural, medical and social service activities of the Churches will not be simply forms of expressing goodwill or some sort of kind-hearted and undistinctive humanitarianism (except your righteousness shall exceed the righteousness of secular philanthropy you shall in no wise enter into the Kingdom of Heaven), but will be powerful means, purposely employed, of the one and inclusive witness of the Church. The Conference expressed its mind very clearly on this issue.

Another important point was in the field of the social action of the Church. It is true that some of us feel that the Conference could have brought out stronger pronouncements on the basic evils of the present social and economic order, but, considering the variety of views on this matter, that still exist in the fold of the Church, the work of the Conference in this direction must be considered as a definite step forward. If the pronouncements on the present situation seem to some of us rather weak, a clear statement was made as to the types of social action undertaken by the Church. The Church, it was said, must

not confine itself to ministering to the needs of the victims of the present social and economic order, with no regard for the suppression, or radical change, of the conditions under which those victims toil and suffer. It should act in a courageous way, denouncing the injustices of such conditions and throwing the whole weight of its influence and constructive activity into forcing such conditions to give way to those which shall be, not only more humane, but also more in accordance with the will of God. So far, the Church has been mainly rescuing the victims of the established order, but, as it is itself, to some extent, a part of that order, it has failed to promote more definitely and effectively its transformation. Some types and illustrations of action were offered and included in the Report.

Other 'threads' could be mentioned, and, if there were more space, enlarged: such as the passing of the old-fashioned classification of 'sending' and 'receiving' Churches; the widening of the conception of self-support, so likely to be restricted to a self-centred sense and scope; the constant aim to strengthen indigenous Churches, and, particularly, the clear summons to closer co-operation and Church unity. Each of these could be made the subject for more than one article. It is hoped, however, that the present article has served at least to arouse the interest of the reader to conduct a personal investigation into the proceedings and reports of the Madras Conference. It will then be discovered that this article has but briefly described some parts of the beautiful tapestry woven in Madras with the pulsating hearts and living faith of more than four hundred delegates, representing nearly seventy different countries of the world.

Does Christ really mean 'Love your enemies'? This was the question which a Chinese delegate to Madras said he had to put to himself on his knees. It was easy to love the Japanese when they were in Japan, but when they were in his country, raiding, fighting, looting, could he love them? He realized that Christ did mean exactly what He said, and, looking across at the Japanese delegate, he said, 'I can truly say now that I love the Japanese.' Japanese Christians, in their turn, feel the same towards the Chinese, so that, throughout the Far East, there is love in the midst of war.

The Position of the Jews in the World To-day

JACOB PELTZ.

THERE has never been a period in the history of the Jews when their position in the world has been less secure than it is to-day. Jews have been subjected to persecution in every century during their exile, but seldom has their life been threatened in so many countries of their dispersion during any one period as to-day. No people in the world have ever been called upon to endure such sufferings and martyrdom as the Jews are experiencing at present. 'In Europe one million Jews are virtually in a concentration camp,' recently said Dr. Chaim Weizmann, the world Zionist leader. The plight of the Jews in Germany may be compared to the sufferings of their ancestors at the hands of the Egyptian task-masters except that now there is no Red Sea to swallow up their enemies and no Canaan to which the pursued may flee for a refuge.

This, in fact, is the difference in the position of the persecuted Jews to-day from that in other centuries. In the past, when Jews were persecuted in one country they found a refuge, and often a welcome, in other countries. But to-day, when a major migration of Jews must take place, there are few countries ready to receive them. This is due to the fact that there are to-day unemployment problems in most countries, and chiefly because Jews are stripped of their possessions when forced to leave Germany. Then, too, the Nazis, who are very sensitive to criticism of any form, from any quarter, themselves spend £21,000,000 a year in propaganda, some of which is directed to undermine Jews the world over.

During my recent visit to Germany I found the Jews in a more desperate and hopeless state than that in which I saw them during visits in 1938. I saw something of the consequences of the anti-Jewish pogrom which reigned throughout Germany last November, following the murder

of the German official in Paris. I saw some of the hundreds of synagogues which had been burned, the Jewish shops which had been wrecked and looted ; and I talked to some of the Jews who had been brutally tortured, to others whose relatives had been murdered and to still others whose loved ones had committed suicide. I had read in the English press that between 35,000 and 40,000 Jews had been arrested throughout Germany and placed in concentration camps during the reign of terror. I had thought this was incredible, but when I met Jewish women who begged me to get their husbands out of Dachau concentration camp, and girls who implored me to help to get their fathers or brothers out of Buchenwald and Sachsenhausen concentration camps, I could no longer question the widespread horrors and sufferings that Jews are called upon to endure to-day in the Third Reich.

To be a Jew in Germany to-day is to suffer mental and physical privations and cruelties which no human being can long endure. Hotels, cafés, restaurants, public parks and amusement places are barred to Jews. No Jew may be a civil servant or belong to the legal and medical professions. In fact, all professions in Germany are barred to Jews, including teaching and the ministry of the Gospel. And now, since the beginning of this year, Jews are no longer allowed to own shops or to trade ; in fact, every means of livelihood has been taken from them.

If a Jew is married to an Aryan, the marriage must be dissolved, even though there may be as many as six children who will have to suffer as a result of the breaking up of the family. For a Jew to seek marriage with an Aryan is a criminal offence.

One of the most heart-rending experiences for the visitor to Germany is to meet Jews who have been evicted from their homes, or who have received notice of such eviction. A Jewish family may have occupied a flat in a building with thirty or forty other families for over twenty years, but an Aryan tenant complains that he will no longer live under the same roof with a Jew : to do so is

humiliating. All the Jews of this flat building are, therefore, forced to move : but, where ? To the newly-created ghettoes and into houses where there are already six Jewish families herded together, all sharing a common kitchen and toilet facilities. Who can fathom the pain, the humiliation, the sufferings, to which the Jew is subjected in Germany to-day ?

In addition to the 500,000 Jews who are still left in greater Germany (there were 850,000 Jews in Germany and Austria when Hitler came to power), there are another million people, known as non-Aryans, who suffer the same fate as the Jews. For the Nuremberg laws apply not only to full-blooded Jews, but also to people who have as much as one-quarter Jewish blood in their veins or one Jewish grand-parent. Most of these non-Aryans are of the Christian faith, and their plight is even more tragic than that of the Jews. World Jewry, which has always been organized to meet sudden catastrophes which may befall its people, was in a position to render timely aid to stricken co-religionists in Germany. Thus the Jews of America and Great Britain have together raised some £5,000,000 since 1933 to help their suffering brethren in Germany and Austria. The Christian Church, however, up till very recently, has been little aware or concerned over the sad plight of the Christian Jews or non-Aryans in Germany. Some of the private organizations, like the Society of Friends, the International Hebrew Christian Alliance, and the Inter-Aid Committee (Save the Children Fund), have, indeed, been at work for many years, giving relief to the non-Aryan Christian victims of the Nazi persecutions, but the aid that these bodies could render has been very limited by virtue of their limited resources. It is hoped that, as a result of the Lord Baldwin Appeal (in response to which £400,000 has already been contributed) and similar Christian appeals in America, in addition to the appeals made by voluntary organizations already mentioned, a more adequate work will be accomplished in the relief of the non-Aryan Christians in Greater Germany.

A citation of a few concrete cases of these victims of Nazi persecution may be of help to understand the plight of these people.

Case 1. 'My wife has divorced me because I am of Jewish blood. She has entered legal proceedings to secure our two children, a son aged fifteen, and a daughter thirteen. I cannot bear the thought of such a separation as the children are all that remain to me. Please help me.'

Case 2. 'As a result of war wounds I am sixty-five per cent blind; I was given a small tobacco shop as a means of livelihood. This is now taken from me because I am a Jew. In addition, I have received notice of my eviction from my small flat. What shall I do?'

Case 3. 'I am a Christian Jew. For twenty-nine years I have worked in a bank, latterly as secretary to the Director. I was retired on a pension of two hundred marks monthly. Now my pension payments are cancelled and I am to be evicted from my flat. What can I do? I cannot find work and I have no relatives. The Jews cannot help me because I am a Christian.'

Case 4. From a refugee in Paris: 'I am most grateful for your kind help, but I implore you to help me to get a permit to settle in England or some British Colony where I can earn a living. I cannot live on charity. I must work.'

Case 5. From a refugee in Belgium: 'I have made my escape from Germany. I suffered tortures in concentration camp. I got here by illegal means, as I could not obtain a visa. I beg you, in the name of God, to have mercy upon me and help me. Get me a permit to come to England or to go to any country where I can work. I must get my wife and two children out of Germany. In the meantime I am starving. Please have mercy and help me.'

Case 6. 'This morning I had a letter from my aunt living in Vienna, stating that the German Secret Police have sent her the passport of my brother who has been in Dachau concentration camp since November, 1938. The message from the *Gestapo* said that my brother has been taken to the hospital of the concentration camp and that his relatives must take steps regarding his emigration. Otherwise my aunt is likely to receive my brother's ash-urns, unless there is speedy help.

My brother was arrested during the pogrom of November 9th, and sent to a concentration camp. I implore the Committee to save my brother's life by procuring a permit for him. Please bring him to England and afterwards send him to the Ecuador Colony of the Alliance.'

Case 7. 'I have been advised to write to you to enlist your help for an Austrian lady refugee. She and her husband were eminent Viennese physicians, with no interest in politics. The husband has disappeared, believed dead; their home has been confiscated, and this lady has been put in "protective custody" with no charge preferred against her. She is a non-Aryan Christian.'

Case 8. 'I am a Roman Catholic, but the son of a Jewish father and a non-Italian Catholic mother. By the new Italian racial laws I am considered a non-Aryan, whereas my wife and child are Aryans. Until quite recently I had a position in an Italian bank, but I lost my position because of the above racial laws. I am now without nationality, inasmuch as the Italian racial laws cancelled the Italian citizenship given me eleven years ago. I would like to emigrate to Australia, New Zealand or anywhere else. I am aged forty-four. Please do help me.'

These are sample cases which the writer receives by the score each week in the offices of the International Hebrew Christian Alliance, and which other voluntary organizations also receive. Indeed, the appeals from those who are victims of racial, religious or political persecution in Germany and other countries, have increased to such tremendous proportions that the voluntary organizations are no longer able to cope with the numerous cases of distress. For this reason it is hoped that ultimately the Evian Inter-Governmental Committee, with Lord Winterton as Chairman, and Mr. Rublee as Secretary, will take charge of the entire refugee problem which, because of its magnitude and ramifications, can only be adequately solved by the democratic Governments.

Anti-Semitism to-day is not confined to Germany and Austria. Czechoslovakia, which, until the Munich Agreement had no Jewish problems, is to-day compelled

by Nazi dictation not only to withdraw its sanctuary to the 20,000 German Jewish refugees, but also to take steps to oust its 150,000 native Jewish subjects. During my recent visit to Prague I was besieged by Jews who implored me to help them to leave the country. One delegation consisted of heads of nineteen Jewish families (comprising sixty-five souls) all of whom had fled from the Sudeten areas and were temporarily living in Prague. They were all farmers, all Jewish Christians who had abandoned their farms in Sudetenland and were now seeking a haven of refuge in some British Colony or Dominion. The sight of these people, uprooted from their native soil, their homes and farms forever lost, with faces showing marks of bewilderment, suffering and terror, yet clinging to life with spirits apparently unbroken, was most pitiful to behold; yet it is a common Jewish tragedy on the Continent. Wherever Nazism is triumphant—Nazism, with its fantastic racial ideology—there the Jews must suffer. They must be ousted from their homes, uprooted from their native land.

In Hungary, also, where there are 600,000 Jews, I have found the Nazi type of anti-Semitism becoming rooted. In my talks with Jewish missionaries in Budapest, the President of the Hebrew Christian Alliance of Hungary, as well as other Jewish leaders, I learned that the Nuremberg anti-Semitic laws will soon operate in Hungary. Hungarians frankly said that they hate the Nazi doctrines, but they are compelled to succumb to German influence and dictation in order to survive economically. The Jews of Hungary have, therefore, become panic-stricken. They are seeking ways of escape to other countries. One Jew was ready to give his two farms (all he had) if the Scottish missionary were able to procure British citizenship for him.

This sad chronicle of Jewish suffering and insecurity must, however, be brought to an end. I dare not consider the position of the 1,000,000 Jews of Roumania, where anti-Semitism is rampant, nor can I touch on the problem of the 3,500,000 Jews of Poland, where seventy per cent of

the Jewish population is on a starvation diet. Poland has given notice to the League of Nations that room must be found in other countries for one million of its Jewish population. M. Beck, the Polish Foreign Minister, did not, however, tell the League of Nations what countries are prepared to take his million surplus population, nor did he make it plain why the Jews, who have been living in Poland since the eighth century, should be considered surplus population.

In concluding this brief survey of the position of the Jews in the world to-day, I must answer a question frequently put to me by Christians interested in the spiritual welfare of Israel. 'What effect have the persecutions of the Jews in Germany had upon their attitude towards Christ and Christianity?' Strange to say, the sufferings and persecutions of Jews have made them more receptive of the Gospel message, and more sensitive to the appeal of Christ, than ever before. Indeed, more Jews have been converted in Germany during the last five years of persecution than in fifty years previously. Persecutions of Jews to-day are based on racial, rather than on religious, grounds, as in the past. In other centuries, the Jews were persecuted chiefly because of their religion, and frequently they were baptized and joined the Church in order to avoid discriminations and persecutions.

Pobiedonotzef, the Procurator of the Greek Orthodox Church in Russia, during the middle of the nineteenth century, when asked what would be the consequence of his severe anti-Jewish campaign, said: 'One-third of the four million Jews will join the Church; one-third will be exterminated, and the remaining third will be exiled.' During the Spanish Inquisition, and before their exile from Spain in 1492, the thousands of Jews in that country were given the alternative of baptism and membership in the Catholic Church, or torture, death and expulsion. Persecutions of the Jews in the past were more frequently fomented and promulgated by leaders of the Church, than by the State. As a consequence, Jews became bitter

toward the Church and alienated from Christianity. To-day, however, the Church in Germany is suffering equally with the Jews. Indeed, there are many Christian pastors and laymen in concentration camps because they have championed the cause of the Jews.

Then, too, the wave of sympathy that has swept through Great Britain, America, Holland, and other democratic countries, on behalf of the persecuted Jews, has had a most salutary effect on world Jewry. The wave of moral awakening and humanitarianism that has arisen as a result of the Nazi pogrom of the November days, the protests, the speeches of indignation, the economic boycotts, the political interventions and the various schemes to help the refugees, have tremendously moved the Jews. Such work on behalf of the persecuted non-Aryans as that of the Bishop of Chichester, and the moving and Christ-like appeal of Lord Baldwin on behalf of the refugees, is known and infinitely appreciated, not only by the sufferers, but by Jews the world over.

As a consequence, that gulf which separated Jews and Christians in the past is to-day being bridged in more than a thousand places. I, therefore, found Jews more receptive of the Christian message, more earnestly seeking the comfort of Christ, not only in Germany and Austria, but also in Czechoslovakia, Hungary and other countries. In Prague there are thousands of Jews seeking baptism. The missionaries require the baptismal candidates to take from three to six months' instruction before they are admitted to baptism. In spite of this, the baptism classes are crowded. In Budapest, the Scottish Mission to the Jews has never had so many Jews seeking baptism. The Rev. George Knight, the head of the Mission, told me that he requires his baptismal candidates to undergo six months' instruction. Many Jews frankly come to the baptismal font with a view to improving their emigration prospects, but after a long period of Christian instruction and influence they frequently become regenerated by the Spirit of God.

The tragic plight of the Jews, therefore, can be turned

into a missionary opportunity. If the Jewish missionary societies would change their policies sufficiently so as to use their resources and missionary staffs for the alleviation of the sufferings of the Jewish refugees, now scattered the world over, this unparalleled period of anti-Semitism could result in a revival, the like of which has not been experienced since the days of the Apostles. Who, indeed, can tell that this is not the beginning of the period foreshadowed by the Apostle Paul, when he promised that a Deliverer should come out of Zion and turn away ungodliness from Jacob, ' and so all Israel shall be saved ' ? This is the hope of the Church. It should be the prayer of the Christian.

Transcending National Rivalries

The way in which unity in Christ may lead people to transcend national rivalries, even as bitter as that between China and Japan, was well exemplified at the World Missionary Conference at Tambaram. The Church and any other organization opposing military policy, or even criticizing it, run very serious danger of being suppressed in Japan to-day. A strange ruthlessness has been evolved which is equally severe on any kind of opposition in Japan as it is on that which it meets in China. One can only describe the passion with which State religions to-day are animated as demoniacal. They exhibit traits of such brutality as eclipse anything which barbarous tribes perpetrated in previous times.

The careful deliberate planning of ' guerilla warfare ' by China has reduced the war to one of slow steady ' attrition," which is exacting a heavy daily toll on the Japanese, and, in many places, almost reaches the breaking point. The cost of the war grows in volume, and if not soon brought to an end will seriously cripple Japan for many years to come.

Dr. Kagawa at Madras again and again called for a great Christian brotherhood of love, the world over, which alone would help to transform the relations of ' the haves ' to ' the have nots', and be a true exhibition of the spirit of Christ in every kind of sacrificial service. His continual emphasis on the sole sufficiency of Christ's death to cleanse men's hearts and set them free for service was always refreshing. There is only One in all history who can save men, said Dr. Kagawa, and that One is Jesus Christ, and Him only.

China Under the Impact of War

A. B. Lewis.

WAR and banditry are no new things to China, and the patient endurance of the people, under suffering and hardships such as would overwhelm a less hardy race, is proverbial; yet surely the nation has never passed through an ordeal like the present war with Japan. In a speech made a few days ago, Mr. H. A. L. Fisher, the Oxford historian and Warden of New College, said that 'The invasion of China was a tragedy unparalleled in the whole course of oriental history.' The non-combatant casualties alone are already estimated at over a million, whilst the figures for combatant casualties are considerably higher. More than 100,000,000 of the civilian population have been forced to flee from their homes, and the stories of murder and arson, looting and rape, literally stun the imagination. The damage done to property already runs into billions of dollars. What the ultimate issue of the conflict will be from the military standpoint it is not the purpose of this article to discuss, but it may be remarked in passing that, though the Japanese army, with its greatly superior organization and equipment, has penetrated deeply into China and has won many spectacular victories, it is still very far from attaining its objective. *The Times* (London) recently reported a statement made by General Itagaki, of the Japanese General Staff, that China still had a million men in the field, including some 170,000 guerilla troops fighting on the north side of the Yangtze. His statement would probably have been nearer the mark if he had doubled his figure.

Military experts emphasize the impossibility of subjugating a great and populous country like China by force of arms alone, and it would appear that Japan's sole chance of victory lies in the break-up of China's unity and a consequent surrender. Of this, at present, there is no sign whatever; quite the reverse. A few

years ago, when China was disunited and wholly unprepared, there would, perhaps, have been some chance of Japan's accomplishing her purpose, but the invasion came two years too late for the realization of Japanese ambitions, whilst it came two years too early for the Chinese effectively to defend their capital and their coastal provinces. Generalissimo Chiang-Kai-shek had practically accomplished his task of unifying China when the Japanese struck, and there can be little doubt that the conduct of the Japanese armies towards the civilian population during the war has clinched the operation; for their terrible sufferings and heavy losses have strengthened the Chinese in their determination to fight on to the end against any domination by Japan. The Chinese leaders affirm that time fights for them, and it is undoubtedly true that modern warfare imposes a greater strain on the economic fabric of a highly organized industrial country like Japan, than it does on a less developed and economically self-contained country like China.

But the question with which we are chiefly concerned in this present article is the effect of the war upon the work of Christian missions, and the future prospects. It goes without saying that the ordinary routine of missionary work in all these provinces which are in the war areas has been greatly disturbed. The westward trek of 100,000,000 people has meant the dismemberment of a great many churches, and the arresting of many normal missionary activities. Not a little mission and church property has been destroyed, whilst, in some cases, Japanese troops are occupying mission premises and thus making it almost impossible to carry on the work. In some places missionaries have had to evacuate, and travelling generally has been both dangerous and more costly. There are, however, very large areas where the missionaries have not only been able to remain during the fighting, but have also been able to provide a refuge for many tens of thousands of distracted people. After the tide of war passed over, and things became more nearly normal again

in these areas, the work has continued, often without any very serious hindrance from the Japanese. In fairness to them it ought to be said that there have been not a few instances where Japanese officers have gone out of their way to show courtesy and consideration to the missionaries and those who were taking refuge with them; and, in some cases, Japanese Christians among the troops have come to the Chinese services to join in Christian worship.

In striking the balance between gains and losses to the work of Christian missions during the time of war, I believe that most missionaries would agree that the gains preponderate. Certainly there has been given to the missionaries and Chinese Christian leaders a wonderful opportunity of manifesting the love of Christ in devoted service to the distressed and suffering people, and to tens of thousands of wounded soldiers. This has made a profound impression, both on the soldiers and people, and also, particularly, upon the members of the Chinese Government. At a meeting of the Wu-Han missionary body, held in Hankow on the 6th April, 1938, Madame Chiang addressed the gathering, and, after expressing the profound gratitude of the Generalissimo and herself for all the splendid service rendered by the missionaries to the suffering refugees and soldiers, she added, 'The most effective and worth-while contribution which you have made to my country, is not so much the work itself as the spirit in which you have worked,' and, referring to members of Government who had formerly been anti-Christian, she said, 'I am very glad to tell you that those who criticized you and criticized Christianity in years gone by, are now the ones who are most articulate in their praises of Christianity. You have won these men over by the work you have done, and by the spirit in which you have done it.'

It is easy to see that the effect of all this is to give a wonderful opportunity for preaching the Gospel, while the people are thus disposed to a willing consideration of its claims. I believe it is safe to say that far more people from all classes of society in China have accepted Christ as their Saviour during these eighteen months of

war than in any other equal period of China's history. The war has also given some quite exceptional opportunities for evangelistic work under most favourable conditions among thousands of people. Reference has been made to the great numbers who took refuge in mission compounds, when the Japanese army approached. In some cases several thousands of men, women and children hastily packed up a few belongings and came to camp in any place they could find within the walls of the mission-station. The gathering together of these great crowds, who have remained for some weeks at least, or even months at a time, has given a wonderful opportunity for preaching and teaching, as well as for personal conversations on the claims of Christ, and remarkable results have attended this ministry. Literally hundreds of people have been converted, and many have returned home, taken down their family idols and publicly burned them. Then again, Christians have made the time an opportunity for intensive Bible-study, as the missionaries have given consecutive Bible teaching: they have thus been preparing themselves for service in the future.

Another exceptional opportunity for Gospel work has been provided by the gathering together of tens of thousands of wounded soldiers in military and mission hospitals. The medical superintendents, and members of the staff of military hospitals, have generally been only too glad for missionaries and Chinese Christian workers to visit the hospitals and preach the Gospel to the wounded. The men themselves have invariably given a warm welcome to the preachers, and some remarkable stories could be told of genuine conversions. Many have accepted Christ, and breathed their last with an assurance of sins forgiven and peace with God. In Nanchang, in the province of Kiangsi, where twelve hospitals were visited regularly every week, some hundreds of men were baptized, and hundreds more would undoubtedly have been received if they had not been removed elsewhere before the opportunity occurred.

Mention has already been made of the fact that one

of the chief reasons of China's remarkable stand against the invasion of the Japanese army is that, at long last, they have really attained a national unity. The foundation of this unity has been in the emergence of a number of truly patriotic and able leaders who have won the confidence of the people as a whole, and it is generally recognized that the most potent factor in their success has been their sterling Christian character. Foremost among these, of course, stand the Generalissimo, Chiang-Kai-shek, and his brilliant and devoted wife, and with them can be mentioned a number of others: Generals Feng-Yu-hsiang and Chang-hsun of the General Staff, General Shang-Chen, the Commander-in-Chief in Kiangsi, General Chang-Chih-kiang, formerly one of General Feng's leading men, General Hwang, adviser to the Generalissimo, Surgeon-General Sie of the Army Medical Corps, Mr. H. H. Kung, Chairman of the Cabinet and Minister of Finance, Mr. Ernest Yin, Commissioner of Finance in Hunan, and many others.

This point may be well illustrated by the following incident. Last spring, a group of missionaries called on the medical superintendent of a large military hospital in Hankow and asked whether it would be convenient to visit and preach to the soldiers. The superintendent gladly acquiesced and prepared a large room where they could hold a Gospel Service among the wounded men who were able to walk about. In introducing the speakers to the men who had assembled he made use of some such words as the following:

> 'In these days, when China is fighting for her life, who are the men to whom we are looking as the trustworthy leaders of the nation? (He then proceeded to name the Generalissimo and Madame Chiang-Kai-shek, General Feng-Yu-hsiang, Mr. H. H. Kung, and others). Why do we look to them, and what makes them different from the old type of selfish leaders, of whom we have had so many in past years? They are different because they are Christians and are influenced by Christian principles. But it is not sufficient that our leaders be Christians, all ranks of officers and men should be animated by the same spirit, and controlled by the same principles. For this

reason I heartily welcome these friends who have come to preach to you, and exhort you all to give them a very attentive hearing, so that you, too, may understand this religion and become Christians.'

During those anxious days in August 1937, when the issue between peace and war hung in the balance, the writer listened to a radio broadcast from the Government's own central station in Nanking. It was a call to the nation by an earnest Christian member of the Government, urging all to be calm, and to trust their responsible leaders. He further stressed the need of repentance on the part of both officials and people and a sincere turning from idols to the living God who alone could help them in their hour of great need.

The stand which the Generalissimo himself has taken is well known, and it can be said on the best authority that the Generalissimo and Madame Chiang have, for years, made it their habit to spend an hour each morning studying the Bible together. They have already completed the study of the whole Bible in this way, and recently started afresh, ordering a series of devotional commentaries from the Religious Tract Society to aid them in their studies. Not many weeks ago, Mr. Chang-Fu-liang, the Chairman of the Christian Refugee Relief Committee in Nanchang, Kiangsi, visited Madame Chiang-Kai-shek to report on his work. After their business was concluded he asked how the Generalissimo could stand the strain of these seventeen months of fighting and apparent defeats. Madame Chiang replied : 'If it were not for his daily morning watch I do not know how he could possibly have stood it.'

I have mentioned General Feng-Yu-hsiang, who, for a time, showed some partiality to the Communist element in China. After his defeat by the Generalissimo he went into retirement and seemed to give up Christianity. It is a tribute to the Generalissimo's magnanimity and wise-handling that he was able to win back General Feng to co-operation with himself and the Central Government, and, with this, he has returned to his former stand as a

Christian. Of his inner life I cannot, of course, speak authoritatively, but I do know that for some time it has been the habit of General Feng to spend from one to one-and-a-half hours each morning studying the Bible, and whilst he was in Hankow last year he told a Chinese pastor who has known him intimately for many years, that on three afternoons a week he was conducting a Bible-study class for some of the members of the Government who desired to understand Christian truth.

General Chang-Chih-kiang combines with his official duties the work of an evangelist, and preaches the Gospel clearly and with power to all classes of people. General Shang-Chen, the former Governor of Honan province, who, after the fall of Kaifeng to the Japanese, was appointed to the supreme command of all the armies in Kiangsi province, recently spoke at a reception given to him by the Christian Churches of Nanchang, and made the following frank confession of his stand as a Christian. He said that some years ago he had been asked to affiliate himself with the Christian Church, but he was thankful that he did not do so then, as at that time he was not a true Christian. 'But,' he added, 'I am a Christian now.' A true Christian, he considered, was one who knew that his sins had been put away and who knew something of the meaning of the Cross of Christ, 'And these,' he said, 'are the men that China needs now in her hour of national crisis.' He concluded his remarks by saying :

> 'I am appointed to be in charge of the several divisions of the army in this province, and of the defence of the province of Kiangsi, but what can I do ? Yet if God is on our side what can we not do ? '

With men in high position giving the nation such a splendid lead we are encouraged to believe that the future for China is full of hope in spite of the dark clouds which hang over her.

It has been a cause for grave concern that the military caste in Japan has been developing an increasingly uncompromising attitude on the question of Emperor worship. Apparently the military leaders regard it as

necessary that all the Japanese people should acknowledge the Emperor as god, and it is to be made a test of their loyalty to the country that they should all worship at the Shinto National Shrines. This, of course, affects Korea and Manchukuo also. The issue of this present conflict in China may, therefore, decide the question of religious liberty in the East; for this cause alone it is incumbent upon all who love our Lord Jesus Christ in truth to pray that God will overrule and make this conflict work out for the furtherance of the Gospel and the ultimate blessing of China and Japan and all Asia.

'No Need of Christ in India?'

India's beloved and brave leader, Gandhi Ji, is reported to have announced publicly that 'India has great faiths of her own, and has no need of Christ.' If her 'great faiths' meet the need of India's people why did a group of Hindu caste-men walk one-hundred-and-thirty-nine miles to a Church Missionary Society missionary recently, to beg him earnestly for a teacher who would show them 'the way to God.'?

Some years ago, a woman missionary was getting ready for bed, after a long, wearisome day, during which she had been preaching the Gospel from morning to night in heathen villages, when she suddenly heard gentle voices at the tent-flap. Lifting it, she saw a group of Mohammedan women, in their all-enveloping *burqahs*, who whispered as they silently slipped into the tent: 'Our men are all away at a fair, so we have come to beg you to tell us more of that One of whom we have heard so little, that One who was born of a Virgin, and who loved even women and can save them too. Tell us of Him, we need One like that.' Long hours of earnest teaching followed. The shrouded figures listened intently until the old duenna, watching outside, warned them of the lateness of the hour. Next day, the camp moved on. Ten years later, at a Convention for Christian workers, a sweet-faced woman said to a missionary, 'Miss Sahiba Ji, do you not remember me? I was one of those women who came to the tent, and I gave my heart to Jesus that night. I am so happy, and I am telling other women about Him now.'

A recent letter from a missionary working among the Parsees in a great city, told of a young Parsee wife who had in the middle of her house-wall a picture of Zoroaster, worshipped and honoured by the Parsees. Round this central picture, radiating from it like the spokes of a wheel, she had hung cards containing the sayings of Christ: sweet words of comfort, such as, 'Come unto Me and I will give you rest'; 'Him that cometh to Me I will in no wise cast out,' and others.

Hinduism, Mohammedanism, the religion of the Parsees, and the other 'great faiths' of India, fail to meet the need and heart-hunger of 'the common people,' who, as of old in Judæa, still hear 'gladly' the words of Jesus who can 'satisfy the longing soul.' Great and good as other religions may be, the words of Christ admit of no qualifying: 'I am the Way, the Truth and the Life; no man cometh unto the Father but by Me.'

The Soldier and Airman as Missionaries

GORDON S. HUGHMAN.

IT does not require a great deal of imagination to realize that members of His Majesty's Forces, as Christians, have unique opportunities, often denied the missionary, for exerting an influence for the Kingdom of God in non-Christian lands. A man in uniform will always attract attention : he is a marked man. He is a potential missionary as soon as he joins up. Abroad he lives his life in the midst of the natives, and, in fact, most native troops throughout the Empire are commanded by British officers.

His life is an open book, and the standard for a Christian in the Services is a very high one. His witness must be definite and consistent. For instance, a Christian soldier living in a barrack room would ' cut no ice ' amongst his comrades unless he made a habit of kneeling by his cot morning and evening ; there must be no ' slip up ' in his language ; he is not expected to drink, and, above all else, he must never lose his temper. His Christian witness must have nothing Laodicean about it, for his life is indeed ' made a spectacle unto the world.'

The civilian has privacy, the soldier has none ; the civilian has the amenities of his own Church fellowship, the soldier is moved from station to station, and, therefore, lacks continuity of fellowship, but he has this advantage, that his influence is imperial, not parochial. Little wonder that a life forged on this anvil exerts such a mighty influence.

History is full of the missionary influence exerted by all ranks of His Majesty's Forces at home and abroad. At home it would be difficult to find a missionary society which has not, on its governing body, officers, often holding high rank. Abroad the names of Gordon and Havelock are, of course, household words, but there are a great number who, by their life of faith, have added their names to the long list of Christian warriors.

It is in India that the evidence for the witness of soldier-

missionaries is to be chiefly found. Major-General Sir Herbert Edwardes, who will always be associated with the founding of the mission station at Peshawar, is an outstanding example. 'I never knew anyone so bold in confessing Christ,' was the testimony given to Edwardes by a friend. The following extract from the memoirs of General Edwardes shows the extent of the influence of one Christian officer :

> 'It was, however, in moral strength that Edwardes revealed the greatness of his Christian character. Colonel Martin, of the 9th Bengal Infantry had given Rs. 10,000 to the Church Missionary Society, to enable it to open a mission in Peshawar ; but Colonel Mackeson regarded the idea as being so dangerous from a political point of view that he forbade the entry of any missionary into his District. Mackeson fell by the hand of a Moslem religious fanatic, and Edwardes, within two months of his arrival at Peshawar, presided at a public meeting at which the Peshawar Mission was founded.' [1]

There is little doubt that he had before him the example of his former chief, Sir H. Lawrence, who, in 1839, permitted the American Presbyterian Mission to start work in Ferozepore, and after the Sikh War allowed the same Mission to occupy Lahore.

During the Mutiny, Edwardes remarked on the peaceful state of Peshawar, and added, 'I have no sort of doubt that we have been honoured because we honoured God in establishing the Mission.' Men who are ashamed of their religion receive no honour either from God or men.

In 1855, when presiding at a second meeting, he narrated an interesting incident. In 1848 he had seen a Pushtu Testament in the possession of a Pathan Chief, who had obtained it from a missionary at Hurdwar, whither he had gone to sell horses, and had been told that the book would be of use to him when the English came to his country. From this very book (which was a surviving copy from some printed in 1818 at the Baptist Mission Press, Serampore) reprints were made to meet the first and greatest need of the Peshawar Mission.

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[1] *Practical Christianity*, 1935.

When the news of General Edwardes' death reached India, his *bihisti* (water-carrier) went to the missionaries and said, ' My master was such a good man. He cannot have made a mistake in his religion. Teach it to me, for I want to believe what he believed.'

Another record of the influence of a soldier-missionary has its origin in the Chitral campaign in 1895. A retired officer, Lieutenant E. C. Johnson, in 1874, had vainly tried, in disguise, to reach the tribes of the Hindu Kush. Lieutenant (afterwards Colonel) G. Wingate, serving with the Green Howards, met him then and, as a result, was burdened with the need of these tribes. In Chitral in May, 1895, this need came under his personal observation ; he took action, and in the following July brought up two missionaries to the base station of the Force. Other officers, including Colonel C. A. R. Sage, Commanding the 14th Gurkhas ; Major H. Dobbie, Brigade-Major at Mardan, and Major-General J. Keer, became interested, a map of the area was prepared and circulated with a view to calling forth intelligent prayer.

In due course, links were formed with those in England to whom God had given a similar concern, which resulted in the formation, in 1902, of the Central Asian Mission. The work has continued, by the blessing of God, to the present time, extending from the North-west Frontier Province to Little Tibet and Baltistan.

The witness was not confined to officers, for in 1858 a letter was received at home from a Christian soldier in India, Paymaster Sergeant Thomson, of the 86th Foot. In his letter he enclosed several pounds, donations from himself and his comrades towards the support of a missionary whom he hoped might be sent out. He described how, during the suppression of the Indian Mutiny, he had marched with his regiment over nearly a thousand miles of densely populated country, and only once, as far as he could learn, had they entered a village where a missionary of any denomination had ever been. This appeal was not in vain, for within two years missionaries were sent out.

Such men, honoured and revered, are closely identified with the inception and growth of Christian missions in India. In this connection it is of interest to note that the majority of mission stations in the Panjab were first started, and, in their initial stages, supported, by the Christian men of the Army.

Turning to Africa, and coming nearer our own day, we can take the case of a surgeon whose work in the Southern Sudan[1] is a worthy memorial to any pioneer of medical missions. On leaving the Service, he studied medicine with men many years younger than himself; then, after commanding a Field Ambulance in the War, he took his Fellowship in Surgery, packed his bags, went off to the Moru tribe, and brought light and healing to those who knew nothing of our Lord Jesus Christ. He pioneered a work which has grown and expanded in influence and power. He and his wife also found time to translate part of the New Testament into Moru. A tablet in the cathedral at Khartoum is one memorial, but a greater one is the leper church built by those whom he sought to cleanse. This surgeon first heard the call of his Lord whilst serving as a young soldier in the Argyll and Sutherland Highlanders in the British Army in South Africa. It was not before he had borne witness of a high standard by lip and life in the Army, both at home and abroad, that he entered the mission field.

It is not an exaggeration to say that in almost every corner of the field there will be found those who were brought to the knowledge of the saving power of Jesus Christ whilst serving in the Army. Turning over the records at random we come across the following:

A man enlisted in the Rifle Brigade in 1911, and became an active member of the Soldiers' and Airmen's Christian Association. He was captured in the early stages of the War. As a result of his witness whilst a prisoner of War, he conducted services and acted in the capacity of chaplain. After the War he went up to

[1] *The Doctor Comes to Lui*, by Eileen Fraser, Church Missionary Society.

Oxford, took a degree, was ordained, and joined the Church Missionary Society in China, where he still is.

Tracing this to its source, it is known that in 1850 a letter came from Colour-Sergeant John Ross, of the 59th Foot, then stationed in Hong Kong, to a missionary society in the homeland, appealing for a missionary to be sent out to China. In his letter he enclosed several donations from himself and some of his comrades, and strove to impress upon the people at home the great need there was for such work out there.

Again, the call comes from China, not in 1850, but in 1938: this time from a member of the Royal Air Force. It is contained in a report, just received from a Scripture Reader of the Army Scripture Readers and Soldiers' and Airmen's Christian Association, and reads as follows:

> 'A young airman, to whom I had been of some spiritual help, left Salisbury Plain some three years ago and went out to Hong Kong. I have had letters from him from time to time, and one of the best was one in which he poured out his very soul. It read something like this:
>
> ' "My heart is bleeding for the Sampan people who live in boats on the river. My spare time, apart from work among my Royal Air Force comrades, is spent with them seeking to win them for Christ. I am just longing for the time when the Lord thinks I have enough training to carry the Gospel to these people who are so outcaste and despised."
>
> 'Pray that every lad that leaves these shores may help to carry out the Lord's last Commandment: "Go ye into all the world and preach the Gospel to every creature." '

From China we can turn to Nigeria and find an ex-soldier, now a missionary, daring to penetrate into the stronghold of Mohammedanism. He was once in a cavalry regiment, and was converted during his military service through the steadfast witness of a Christian comrade.

The following letter from the Chaplain-in-Chief of the Royal Air Force, which appeared recently in *The Life of Faith*, speaks for itself:

> 'I was interested in General Biddulph's article about the Army Scripture Readers and Soldiers' and Airmen's Christian

Association, which appeared in *The Life of Faith.* As one who has served both in the Army and Royal Air Force as a Chaplain, I should like to record my high appreciation of this Society's work for the Kingdom of God in these two Services.

'There was one point mentioned by the General which is of great importance, namely, that every Christian soldier and airman serving overseas is a potential missionary. A striking example of this was given to me last summer when I was on a short overseas tour of duty in the Near East.

'An Air Force Chaplain told me of a Mohammedan employed on an aerodrome, who, expressed a desire to become a Christian. When asked why, the man replied that for eighteen months he had watched the life of an airman who worked in the same hangar in which he was employed, with the result that he wished to be a Christian. No word had been spoken to the Mohammedan, whose apparent conversion was effected by the consistent Christlike life of an airman who was quite unconscious of the way in which God was using him.'

It will be of interest to readers to know that for a hundred years the Army Scripture Readers' Society, and for fifty-two years the Soldiers' and Airmen's Christian Association sought, alongside the Chaplains, and with their permission, to win non-commissioned officers and men of the Army and Royal Air Force for the Lord Jesus Christ and to tend them in obedience to our Lord's command.

These two Societies are now united in one as the Army Scripture Readers and Soldiers' and Airmen's Christian Association, with offices at Havelock House, 35, Catherine Place, Westminster, S.W.1, which is also the headquarters of the Officers' Christian Union.

A Chance to Live Dangerously

'Every Christian a missionary' is the ideal, and the foregoing article is a striking illustration of how true this may be of those who pursue their ordinary vocations in life. Every Christian is not called to be a 'missionary' in the accepted sense, but every Christian *is* called to be a 'non-professional missionary.' The World Dominion Movement has long stressed the importance of this, and the following booklets which it has published on the subject are well worth reading:

The Need for Non-Professional Missionaries,[1] by Kenneth G. Grubb;
The Life of a Non-Professional Missionary,[2] by J. W. Lindsay; and
A Chance to Live Dangerously,[3] by Violet M. Grubb.

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[1] Post paid, 4d. [2] Post paid, 7d. [3] Post paid, 4d.

Lost Opportunities and a Fresh Challenge

A. MILDRED CABLE.

ABOUT ten years ago, the editor of WORLD DOMINION, anxious as ever to inform the Christian public concerning the strategic opportunities of the hour, published a report of certain missionary journeys taken by a band of Chinese Christians associated with some Western missionaries. These journeys led them across Chinese Turkestan and over the trade-routes of the Desert of Gobi.

Throughout this series of articles, and others which followed them, there was an insistent and recurrent call for help, suggesting that some experienced missionaries, if they sought to know the will of God, might be led to consider leaving their posts in China to younger men and women, and free themselves to meet an urgent need. It was suggested that they should form a band of Pilgrim Preachers, each one bringing a contribution of experience in some form of evangelism, and each one having a good working knowledge of the Chinese language, so that they would be ready to go throughout the length and breadth of the land with a call to 'Repent and believe the Gospel!' The time of opportunity, it was urged, was short. Scope for evangelism was even then shrinking, and, owing to political troubles, foreign aggression, banditry and lawlessness, the doors were already closing.

The articles were read by many, and great sympathy was expressed in England and in America, for it was evident how burdened the writers were by the great need of the Central Asian people. Time went by, but the band of Pilgrim Preachers did not materialize and, before many years were over, the province, for which appeal had been made, was torn by civil wars and free travel became a thing of the past.

Chinese Turkestan, however, as can be seen by a look at the map of the World Dominion Survey,[1] is only a small portion of the Central Asian field. Outer Mongolia is

[1] *The Challenge of Central Asia.* World Dominion Press, 3/9 and 5/6 post paid.

now closed to the Gospel, the Soviet Union being in complete control. Inner Mongolia is unapproachable on the Western side, and Chinese Turkestan has recently dismissed the last of the Swedish missionaries, whose Society has been working for about half-a-century in Kashgaria. To-day, missionary activities centre on the North-West Frontier of India, Baltistan and Ladakh and the borders of Nepal and other independent States. While in many cases, it is impossible for the missionaries to cross the border, there is a strategic opportunity for those who will preach the Gospel to the crowds of natives from these States who travel to and fro on the border. If some of them are won for Christ they will carry the Gospel to people who otherwise cannot be reached. The translation of the Scriptures is also going forward. For Western Tibet, during 1938, *St. John's Gospel, Acts* and *Romans*, were published in the Purigskad dialect. Moreover, the entire New Testament in that language is already in manuscript.

A missionary writing from Kargil reports a large number of visits paid and a considerable accession to the Church. From many individual missionaries comes the call, 'Send men and women here to witness for Christ while there is opportunity; it may not always be possible.' Others write of converts returning to the closed lands, and they add, 'We need more teachers to instruct those young converts,' and many emphasize the cordiality of the reception afforded them.

In one part of the Central Asian field, where there has been much persecution, the missionaries have been gladdened to see the courageous witness of those who had formerly given but a poor confession of faith. Once again persecution has strengthened conviction and the noble army of martyrs has had some added to its roll from most unlikely places.

What, then, is the position to-day? As has been said already, the Indian border States are open to the missionary, and there is no doubt that travellers from the lands at present closed will continue to come down to

the neighbouring countries of China and India. It is here that a faithful and wise steward will find great opportunity of witnessing for his Lord among people temporarily away from those who would certainly persecute them, and perhaps make it impossible for them to hear the Gospel.

When, as sometimes happens, missionaries from the Central Asian field meet together to talk of things near to their hearts, and to pray for those in distant lands, they speak with regret as they think of the opportunities lost to the Church, when the Gospel could have been preached, without let or hindrance, in countries which have been largely overlooked by the Christian Church ; but they also thank God for the privilege of having witnessed to so many people in remote lands, and that, where the missionary can no longer go, printed Gospels are still being circulated and the things of God revealed to men and women by His Spirit.

In calling for recruits for the lands still accessible it is made quite clear that only those need offer who have a capacity for endurance, and who are prepared for loneliness and hardship. The food problem in Baltistan is difficult. During the winter, butter, milk, eggs and vegetables are scarce and sometimes unobtainable.[1]

Let each reader take a share in the conflict which is in progress over these lands. The converts in their need and distress claim our prayers, so take your share with those who hold the fort in loneliness and hardship. From the story of Central Asia let us learn one lesson : there is an hour when we may enter the door and barriers will go down before us, but there is another hour when we may spend time and strength uselessly in trying to force open a closed door. To-day there are such opportunities in India, in Africa, and some other lands, as our fathers never even hoped to see, and yet, perhaps, we are scarcely aware of them.

Church of the Living God arise, lest the time come when you may hear the words : 'Sleep on now, and take your rest.'

[1] See *Dawn in Central Asia*, the magazine of the Central Asian Mission, 47, Victoria Street, London, S.W.1.

At the Cross-Roads of Empires

GERALD BONWICK.

OVER thirty years ago Korea was the scene of one of the greatest religious revivals in the history of modern missions. Far and wide throughout the country great congregations of Christians confessed their lukewarmness and shortcomings in prayer-meetings that lasted for days and nights, and thousands of seekers surged round the churches far and near asking for intercession, for counsel, and for guidance into faith and liberty of spirit. This revival began by the reconsecration of Christian leaders to the utmost service of their fellows in the preaching of the new evangel; it flourished by the voluntary personal work of thousands of Christian members who were pledged by their famous 'time collections' to join the innumerable groups of lay preachers that visited the scattered villages, and, by testimony and appeal, swept crowds of new enquirers into the Churches. Many of these, in their turn, developed into some of the most faithful and successful soul-winners.

The effects of the Great Revival remain until this day; they are seen in the wonderful training classes (some over a thousand strong) that are held each New Year at different centres up and down Korea, to which people come at their own expense to study, for a week or ten days, God's Word and Christian methods of service; in the sectional Institutes which give six weeks' specialized instruction to experienced voluntary Christian workers; in the hundreds of lowly congregations in villages hidden among the valleys and by-ways of a mountainous land; in the spirit of revival still manifest among a people who love the Bible and rejoice in passing on to others the Water of Life.

It is little more than fifty years since the first Protestant pioneers stepped ashore on Korean soil one Easter Sunday morning, and that small beginning has now expanded into a Christian community of 400,000 souls of whom some

178,000 are full communicant members. Yet these are few compared with the twenty-three millions of Korea's population who are committed to the religions of Buddhism, Confucianism and Animism, and upon whom the Japanese Government is so earnestly endeavouring to impose Shintoism as the national religion. The problems of compulsory Shrine visitation and of Emperor-worship loom large in that Eastern Empire, imposed as they are by an advancing militarism, and they certainly complicate the religious situation in Korea.

Japan's control of Korea for the last thirty years has undoubtedly benefited the latter, in matters both social and financial, and, on the whole, her policy has been favourable, perhaps unintentionally, to the spread of Christianity there. Viscount Saito, who was a successful Governor-General of Korea for nine years, and was also Prime Minister of Japan shortly before his recent assassination, was undoubtedly favourable to Christian teaching and advance, and not a few Christian men have been in high Government positions in Japan in recent years; but the fear of Communism, the strong appeal of stark militarism, the dreadful war upon China, and the sad isolation of Japan from the democratic nations, all tend to weaken Christian influences in Government councils at the present time.

Yet, in Korea, the influence of Christianity is far beyond any statistical proportion of the population. Christian leadership is evidenced in almost every department of life; marriage customs and home life, education and agriculture, have all been affected and benefited by Christian teaching and example; social relationships have notably improved by the inflow of Christian living and self-sacrifice. And still the door is open to closer contacts with the millions that remain in the darkness and bondage of spirit-worship and sorcery. The personal touch is always effective in spiritual work, yet such labours may only be for the comparatively few, so that the most popular method for personal appeal has proved to be by the use of Christian literature in all its forms.

The Christian Literature Society of Korea was founded forty-nine years ago by the Missions and Churches as an inter-denominational agency for the distribution of Christian literature of every kind, apart from the Scriptures, which, of course, are the Bible Society's responsibility. Each year in Korea 70,000 copies of the International Sunday-school Lessons Teacher's Manuals are sold, as well as 40,000 Union hymn-books. Literally millions of sheet-tracts are distributed annually all over the country by willing workers, while tens of thousands of Christian books find their way into the homes of Christians and non-believers alike. Christian tracts, posters, newspapers, books and magazines are the messengers of hope to the Korean people. Their evangel is so direct that great numbers of conversions have occurred by their means, and the cry for a larger and better supply is often heard from this thirsty field.

Best of all, the missionary spirit pervades the Korean Churches, for this little-known land lies at the cross-roads of four Empires—Japan, Russia, Manchuria and China—and she is deeply interested in them all. Yet Korea is not military-minded, far from it, for with her the scholar is exalted and the soldier is despised, and, as she looks out upon the great nations that surround her, it is not a scheme of forcible aggression that shapes itself in the minds of many of her best people and leaders, but rather one of spiritual and peaceful penetration by heart-religion and moral culture. Korea's missionary influence is especially felt in China and Manchuria.

For many years the Korean Church has maintained, unaided, its own missionary force of Korean pastors and evangelists in northern China, and thousands of Chinese converts have been won and formed into an indigenous and self-governing Christian Church. In Manchuria more than a million Koreans have crossed the border and settled down during the last thirty years, and there a great work is going forward, both among Koreans and Manchus. Here are some of the latest incidents from that far-off field :—

Mrs. A. R. Ross, of Lungchingtsun, Manchuria, tells us that during the Communistic troubles of seven or more years ago, some of the rural churches were wiped out; many Christians fled to the larger towns for safety, whilst others, who remained on their little farms, professed to join the Communistic party and concealed their religious convictions. These people tried to forget God and all that Christian teaching had stood for, but in a few years they realized what a godless, loveless, lawless country it had become. Even those who most bitterly opposed the work of the Church are now begging that 'the Jesus way' of life may begin again. Now the good news comes that two small towns, dead to Christianity a year ago, each have eighty converts worshipping in the re-opened churches, while a third has a congregation of sixty. Another place, from which the evangelist had to flee for his life, and where fourteen young men were clubbed to death because they were friendly to Christianity, now has had services for six weeks, and twenty-five people have surrendered themselves to the Master whom once they hated.

The floods had set in earlier than usual in one small town last autumn, so, when the river rose alarmingly, the people fled to the railway station which was on higher ground than the rest of the town. But the old Bible-woman and her aged husband could not run so fast, or so far, as was required, and they had to content themselves with taking refuge in the little church in the centre of the town. It is somewhat amusing to hear the old woman tell of their experiences that night. They were sure that they would be drowned and they said to each other, 'Surely people who are to die should spend their time in prayer,' and yet, every few minutes, they would rise to see how far up the waters had risen, and then, half-ashamed, they would return to their prayers. When morning came and the waters had abated she turned to her husband and said, 'The Lord said, "Watch and pray," so perhaps He didn't mind our looking out of the window. Anyway, thank God we are safe.' For the

past year this Bible-woman has been at work in the town and now they have sixty Christians as the result, and these have built themselves a little church and a house for the evangelist.

Up a deep valley to the south, where no Christian could have lived a few years ago, there is a little village of just seven houses to which, a couple of years ago, a Christian woodsman and his son moved in from Korea. They tried to preach, but none would listen. Then one day a child fell sick in one of the homes, but there was no doctor within reach and no medicine, and the child grew rapidly worse. What was to be done ? In their extremity the parents were induced to join with their Christian neighbours in prayer for their boy's recovery, and three days later the child was better. In joyful gratitude to God these parents listened to the teaching of these simple Christian men and surrendered themselves to Jesus, the Lover of souls. A few months later all the villagers were won for Christ and now they meet together for regular worship.

The Churches at Work

In view of the unfinished task, the World Conference at Tambaram recommended that :

(1) The Churches everywhere join in united prayer that the spiritual awakening manifest in some lands may spread until there comes from all nations a response, in witness and service, for the evangelization of the world.

(2) That the home Churches respond adequately to the unanimous appeal of the younger Churches for an increase in the number of missionaries.

(3) That Churches contiguous to closed lands consider fresh ways of approach by personal and voluntary evangelism.

(4) That Churches and missions make a thorough study of the immediate task of evangelism, in all its aspects, in their own areas, so that a forward movement may commence in all lands through the life and witness of Christians everywhere.

(5) That missions and Churches inaugurate new ventures in co-operation and united planning in evangelism ; pooling, if necessary, resources of men and money, in order to meet more effectively the needs of great cities and the urgent opportunities where there are sudden accessions to the Christian Church (mass movements), as in Africa and India.

(6) That all National Christian Councils put evangelism in the centre of their programme in the coming years.

(7) That the younger Churches help the older Churches by sending missions of witness and fellowship to their lands.

Conditions in Czecho-Slovakia

UNTIL 1938 Czecho-Slovakia was hardly known to the ordinary Englishman. Frequently it was confused with other States which had gained or regained their independence as a result of the 1914-18 war, for instance, Yugoslavia. Yet there have been contacts between Britain and the Czechs, or the Bohemians as they were better known, in the past. Every school-boy will remember how, in the fourteenth century, the Black Prince is said to have captured the blind King John of Bohemia, assuming his crest and motto '*Ich dien*' (I serve). This has been the motto of the Prince of Wales ever since. Again, many sing the Carol about 'Good King Wenceslaus' Christmas after Christmas, but how many know that Wenceslaus was king of Bohemia in the tenth century? His saintly character, however, accorded ill with the turbulence of those around him, and he was murdered in church by his brother, Boleslav.

The great epic of the Czechs, however, is associated with the name of John Huss, and if we are to understand something about the ideals and aims of these people we must know something about this man, for he is the national hero. He was born in 1369 of poor parents. In order to support himself he sang in churches, and even while at the celebrated university of Prague he was sometimes compelled to live on dry bread. From the first a great patriot, he showed intense zeal in giving new literary expression to the Czech language, and persistently opposed the encroachments of the Germans in the government of the University. At the same time, he always declared that he would prefer a good German to a bad Czech, even if the latter were his brother. Some years before, Richard II of England had married a Czech princess, Anne, daughter of King Charles V. This princess became an enthusiastic admirer of Wiclif, the 'Morning Star of the Reformation,' and, through her instrumentality, Wiclif's teachings, in spite of the opposition of the Roman Catholic Church, became widely known in Prague. At

first suspicious, Huss, who had become the rector of the University at Prague, finally embraced the Reformation doctrines and came under the grave displeasure of the Roman Church. Like Luther, at a later date, he especially attacked the sale of indulgences, and in 1415 he was summoned to attend the Council at Constance. In spite of misgivings he went. Here he was charged with heresy and urged to recant. He refused to do so unless it could be shown from the Holy Scriptures that he was in error. In spite of the Austrian Emperor Sigismund's safe-conduct, he was burned at the stake. The indignation of the Czechs at this treacherous murder led to a great deal of unrest and rioting, and the war between the Reformers under Žiška and the Roman Catholic party followed.

In 1620 the independence of Bohemia was finally lost at the Battle of the White Mountain (now a suburb of Prague), when the Austrian Emperor Ferdinand completely defeated the Czech forces. Many of the Czech leaders were executed, and thousands were either destroyed or compelled to leave their country for ever.

With such an historical background, the enthusiasm with which the Czechs seized the opportunity of freedom in 1918 can be imagined. Led by T. G. Masaryk, a provisional Government was set up in October, and for twenty years Czecho-Slovakia presented the picture of a progressive liberal democratic republic. Religious and political freedom was practised to an extent unheard of in earlier days, and the country became the most stable State in Central or Eastern Europe.

The events of 1938 are still fresh in our memories. Those who spent the summer and autumn in Prague were deeply impressed both by the dignity and the discipline shown by the Government and the people. The dramatic events at Prague, in the Malá Strana, the great grief-stricken crowds that spread over the streets of the capital in those fateful September days, are moving memories that will not soon fade. Those twenty years of independence are now but another closed chapter in the long history of these attractive and lively Slavs.

What of the future? The political and military independence of this land appears to be a thing of the past; Germany has a preponderant position. The structure of the State has been loosened, and the three sections, the Czechs, their cousins the Slovaks, and the Ruthenians, or Ukrainians, have been given local autonomy. Only for such vital services as defence, finance and communications is there a central Government. The numerous political parties of the old republic have been dissolved. In their place the Czechs have formed two parties, the Slovaks one Government party, led by a Roman Catholic Priest; in Ruthenia, too, there is only one party. No others will be allowed, and the character of the Governments has become authoritarian, much more power having been placed in the hands of the new president. Dr. Emil Hácha, who has been elected to this important position, is a leading jurist with a reputation for great probity and impartiality. He is also a loyal Roman Catholic.

Roman Catholicism has been the preponderant faith since 1620, and it is likely to acquire still more influence under the new conditions; there are, however, Protestant bodies which wield more influence than their numbers would suggest. They were closely identified with the republic that arose after the Great War, though their roots stretch back to Reformation times, when they were in the majority. They furnished many leaders of the nation, including Dr. Masaryk and Dr. Hodža, the last Prime Minister. As a result of the settlement of Munich, about one-third of the republic's territory and population has been lost. Czechs and Slovaks to the number of 1,100,000 find themselves cut off from their own kinsmen, between 7-800,000 being in Germany. The Protestant Churches have had severe losses. A number of their congregations now find themselves separated from the Mother Churches in Prague. In many cases they are not in a position to support themselves. At Křižlice, for instance, one of the many purely Czech villages in the Giant Mountains, there is one of the oldest congregations of the Evangelical Church of Czech Brethren. The writer

visited the pastor only last year, and enjoyed a holiday in this most beautiful district. The congregation was founded in 1782, and consists mostly of small farmers, who industriously till the steep slopes of the mountains. The standard of living is but modest, and it will be a very great problem to decide how their pastor will continue to be supported, now that no help can come from Prague. There are many such cases, some of them known personally to the writer.

Then, there is another type of difficulty. In some places the Czech population of towns taken away from them has had to return to Czecho-Slovakia in a destitute condition as refugees. In the south, for instance, half the population of an occupied town, which was eighty per cent Czech, has had to flee to Czecho-Slovakia. The Germans, it seems, are aiming at Germanizing it as soon as possible. Here there was a flourishing congregation, with a newly-built church and other buildings, belonging to the Czech Brethren. More than half the congregation has vanished, and the buildings are nearly useless. One, indeed, has been taken for the use of the National-Socialist party. The pastor has now settled down in a town on the Czech side of the new frontier, and, together with a few of the old members, is trying to build up a congregation again. While a church stands nearly empty on the other side of the frontier he does not know where to turn for a church building. In Slovakia the Lutheran Church has lost many congregations which have been handed over to Hungary. Some thousands of members have returned to their country as refugees. These and other burdens have fallen on the Churches just at a time when many of their members are unable to help as they would have normally, owing to the fact that their own means of existence have, in one way or another, been lost or reduced through the events of last September.

The first very natural bitterness of feeling has given way to resignation. The prompt financial help that has been afforded by the various Christian bodies in Great Britain, Switzerland, the Scandinavian countries, and

others, has been received with gratitude. A Protestant Professor expressed to the writer his thankfulness for this token of love, for it had opened his eyes to the underlying unity of all Christians. Yet more help is necessary. Much has been lost that cannot be replaced, but many crying needs of the Churches can be met if fellow Christians in other lands rise to their responsibilities. In Czecho-Slovakia the Reformed Churches have suffered not only materially, but above all, mentally and spiritually. Their eyes have ever been directed to the democratic nations, and the apparent failure to help them in their time of agony last year has struck them a heavy blow. Through the present helplessness of their State they see evil influences flooding in upon their people, and their people are not strong enough to resist them alone. Only an evangelical revival can give them the moral and spiritual stability which they need.

'Life with a Purpose'

THE SIXTY-SEVENTH ANNUAL MILDMAY CONFERENCE

17TH-22ND APRIL, 1939.

Chairman of Conference: The Rev. T. Wilkinson Riddle, F.R.S.L., D.D.

Speakers: The Rev. F. Cawley, B.A., Ph.D., Prebendary W. Wilson Cash, D.D., the Rev. John A. Patten, M.A., the Rev. A. Douglas Adam, D.D., A. Lindsay Glegg, Esq., the Rev. Hugh C. C. McCullough, H. Broadbent, Esq., the Rev. A. Stuart McNairn, J. Savage, Esq., the Rev. A. Baxter and Dr. Thomas Cochrane.

A full programme will be sent on application to: National House, Mildmay Centre, London, N.1.

The Report of last year's Conference was sent to two thousand mission-stations. So many letters have been received telling of the spiritual help and inspiration given by the Report to lonely and hard-working missionaries that we are most anxious to send this year's Report to the remaining mission-stations throughout the world.

If friends care to send a donation towards this, it will be a piece of real missionary service.

New Life for Greece

E. A. Annett.

NOMINALLY and officially, Greece is solidly united under the Greek Orthodox Church; but there are important minorities in the land so far as religious affiliation is concerned. Apart from the considerable Mohammedan population of the north-west, Albanian in affinity, there is a large number of Armenians. Most of these belong to the Gregorian or Orthodox Armenian Church, with a bishop who holds his authority from the Patriarch of Constantinople. The Protestant Armenian Churches are small and are affiliated with the Congregationalists, being transplanted from Turkey where American missionaries for that Church have worked for so long. Then, besides the Uniat groups of Catholics who are affiliated with Rome, there are the Greek Protestant Churches, a number of small congregations, two-thirds of which are in Macedonia and the remainder in the south around Athens. These Greek Protestants include in all about a thousand families, with perhaps two thousand communicants. They are Presbyterian in character.

Religion may be said to be almost universal in Greece, since all who are not actually members of these smaller bodies are at least nominally attached to the national Church. Church buildings abound, and new ones, many of them fine edifices, are going up wherever the population is spreading, as in the vicinity of the capital. It is doubtful whether any country of Europe has to-day so large a percentage of its people attending services as in Greece. Wayside shrines are still more numerous, so that the inhabitants have constantly brought before their minds remembrances of the Saviour. It must be realized, however, that with the overwhelming majority of the population, religion in any form is a very slight affair. To attend a service twice or thrice a year is enough to keep a man in repute, nor is it necessary for him to remain long when he goes to church. At any point of the long,

ritualistic service he can enter the building and be free to leave again as soon as he wishes. Once he has put in an appearance and dropped his offering in the box, has stood in the incense-laden air and has been sprinkled with holy water, he feels small necessity to tarry longer. He probably understands little or nothing of the words he hears spoken or sung, because of the archaic form of the language used. His conscience is clear, however, once he has registered attendance, and he is free to turn back to mundane matters into which small thought of religion penetrates. Such at least is the impression one receives from a sympathetic attempt to understand the situation.

The most serious side of the matter is that this is exactly the form of organized Christianity that was dominant in Russia and which has been swept away so disastrously by the Soviet. The feeling is almost inescapable that unless a great change takes place, the characterization of religion as 'dope' will be made in Greece also.

Priests abound in their black robes, picturesque but unsuggestive of human interest. At most of the many churches, small groups of them may be seen sitting near the doors, idly chatting or merely watching the world go by. A few of them are educated men since there has been an attempt made to enforce theological training on all who enter the priesthood; but the majority are ignorant and poor. Their touch on life is mainly ceremonial, the dispensing of the various sacraments and the burying of the dead. They have little control of religious affairs which are governed by the episcopate.

The Greek Orthodox Church suffers from the same defect as that found in the Armenian and Coptic Churches, in that its bishops and patriarchs may be chosen only from the monastic orders. No parish priest is eligible for the office of a bishop, no matter how diligent he may be as a pastor nor however eloquent his sermons if he preaches. Indeed, the fact that he has been a parish priest seems to be an effectual bar to any higher post. Thus the episcopate and governing bodies of the Church

have no direct connection with the experience gathered in the cure of souls. To enter the higher ranks of the clergy, a man must seek membership in one of the orders of monks, and young men deliberately do this with the avowed intention of becoming bishops as a calling in life. Nowadays, there can be found students at the university who speak freely of the position of a bishop as their choice in life, and who only wait until the end of their student days to join some monastic body and to accept the discipline that that choice entails.

This sharp cleavage between the ranks of the parish clergy and the episcopate is responsible for not a little of the unprogressive character of these Eastern Churches. When it happens that a spirit of reform arises among the young people of a congregation, it is often difficult to secure the goodwill of the clergy. They are apt to regard the starting of a Bible Class or the opening of a Sunday-school as an unimportant and unnecessary detail of life, and one in which they will take no responsibility. They are not necessarily opposed to such attempts for the improvement of the spiritual life of the congregation, they are often merely indifferent. Nevertheless, the authority which all progressives have sooner or later to conciliate, if they are to maintain an existence, is that of the bishops, and seldom in any of the Near Eastern Churches do the bishops regard favourably any desire for reform or spirituality among their people.

There are tides of reform, however, running to-day through all these ancient Churches. Some of these are expressing themselves in activities of definitely spiritual character, while others issue only in vague strivings for freedom and a more rational spirit in religion. But in most cases little progress is found possible against the deadweights of clerical indifference and ecclesiastical suspicion. The minds of the higher authorities in the Church seem to be obsessed with two fears, that of Rome and that of insurgent Protestantism. Roman priests are active everywhere, finding main outlets for their energy in scholastic work and in literature, and in every

Near Eastern land there are to be found groups in communion with Rome. These are known as the Uniat Churches. The increase of these is dreaded by every bishop of the other communions. Protestantism is feared because of its direct appeal to the hearts and minds of the people. American missions especially have done great work during the past century, their schools and colleges having been among the finest in the Levant. It was but natural that some of those they influenced would find the sleepy ritualism of their own Churches unsatisfying, and thus have arisen, more or less spontaneously, the Protestant Churches of the various lands of this part of the world.

The actual number of those who have definitely become Protestant is not large, and they do not attract new members to a considerable extent. Their form of worship, Presbyterian or Congregational for the most part, is puritanic in its plainness, and the lack of adornment of their church buildings denotes a natural reaction from the rich and sensuous ritual of the Churches they have abandoned. So far as Greece is concerned, these Protestant Churches, whether Greek or Armenian in language, whether Presbyterian or Congregational in nominal allegiance, are very similar in character. A few of the ministers have been trained in Britain, but most of the younger men at the School of Religion, a small training centre now functioning at Beirut in Syria.

Life is difficult for these small Protestant bodies. It is true that complete religious toleration is accorded to all bodies in Greece so far as worship is concerned. But the Government frowns severely on anything that may appear to be 'propagandism,' and nothing is allowed of open 'proselytizing.' These terms represent the attitude of the Government towards all aggressive religious activity, and include in their ban not only all open-air work, but all forms of evangelism other than that of the regular services of a community. The use of the press even is hedged about with annoying restrictions. These limitations naturally affect most the small Protestant causes,

and the Greek bishops do not hesitate to use their influence with the Government to ensure the comparative helplessness of Protestantism. Little headway can be made in any direction until the episcopal bench is convinced that there is no ' subtle Protestant effort ' behind a movement.

This attitude is found not only in the Greek, but also in the Armenian, Church. Except for the fact that the Armenian bishop has no power with the Government, the lines he takes are almost identical with those of the Greek bishops. This is all the more strange since the Armenian Church has received so much help from Protestants during long decades of terrible suffering. We recently called on an Armenian bishop to suggest a meeting of the young people of the Orthodox Armenian Church to hear an address on the value of the Sunday-school as a means of building up the life of the Church. We were warned to tread most carefully and to make it plain that this was not an attempt to Protestantize the Armenian Church, but merely to have its young people trained in the knowledge of the Scriptures. The effort was fruitless, and at one point in the interview the bishop, with great excitement and at the top of his voice, insisted that the ancient and orthodox Churches of the East have no need of help from the *parvenu* Churches of the West !

It would be surprising if the conditions under which the Protestant Churches have to live had no effect upon their spirit. For the most part their members are poor people, and financial problems press ever on them, all the more since help they have been receiving from America has, of late, dwindled almost to extinction. Prevented from evangelistic effort, that sure means of stimulation, and knowing that every move of theirs is watched with suspicion, they are apt to develop a spirit of defeatism. They stand in need of the sympathies and the prayers of more favoured Churches in other lands, for their lot is not an easy one. And yet they represent the most direct allegiance to the Bible that is to be found to-day in these lands of apostolic history. Their greatest need, perhaps, is that of a fresh baptism of the Holy Spirit, and with it

a new birth of an evangelical impulse that will be clever in finding modes of expression within the limitations of the law ; hopeful signs are not absent. The wider dissemination than ever of the Holy Scriptures suggests great possibilities, and the continuance of the present freedom of worship is something for which to praise God.

The general situation may appear, however, to be rather hopeless. And this might be so except for the striking fact that there are phenomenal signs of new life within the great Greek Church itself. Reforming spirits are to be found there just as in the Coptic Church of Egypt, but the movement here in Greece is more encouraging in its outlook. In the Coptic Church the reformers have created a number of separate groups which have little or no touch with one another : in the Greek Church in this land all the strands of the reforming movements are united in one.

Zoē is the name taken by the reformers, for *Zoē* implies life, and the aim of the society is to bring abounding life into the old Church. Its objectives have been defined by one of its leaders as ' to live Jesus Christ, to give His Life to others, to make His Good News of Life known to all our people by means of the preaching of the Word of Life, by instruction of the young in Catechetical Schools, and through the publication of good Christian literature.' And it is the firm conviction of the *Zoē* brotherhood that the Church can only truly function as a Christian body by bringing men and women into personal touch with Him who is the Way, the Truth and the Life.

The history of the movement is briefly this. Over thirty years ago some of the theologians in the Divinity School at Athens banded themselves together to further a spirit of reform through literature and service. In 1911 their magazine ' *Zoē* ' first appeared. The leader among them, Dr. Eusebius Mathopoulos, died in 1929, but others full of zeal had meanwhile joined the ranks, especially two men who have meant much to it ever since, Father Seraphim Papakostas and Dr. Panayotis Trembelas. The energy of the last mentioned brought him into conflict

with the authorities of the Church, and more than once he has had to stand a trial for heresy. His moral earnestness, united with his wide scholarship and happy spirit, have made him victor in all these encounters, and to-day he and Father Seraphim have organized a fine band of co-workers in the movement.

They have constituted a Brotherhood on the lines of a monastic order, all members being unmarried but free to leave the Brotherhood at any time. The clearly enunciated purposes of the Brotherhood are the necessity of living Christ in their daily conduct and unremitting work for the awakening of the Christian life among their fellows. To this end they regard themselves primarily as preachers, but consider literary work, catechetical instruction and the office of hearing confession as part of their task.

They have brought out translations of the Old and New Testaments which have been granted the *imprimatur* of the Church itself, and they are labouring to produce commentaries on the Bible which will make their people Bible-lovers without weakening their allegiance to the Church. The translation of Western books is not encouraged by them since this would arouse suspicion and opposition in the authorities. Fortunately, however, they have a good library of the well-known volumes and so the best results of Western Christian scholarship are at their disposal. Whatever they take they hold themselves free to adapt to what they consider the needs of the Greek Orthodox Church. Dr. Trembelas is their literary leader, and they have a book-shop in Athens, under the shadow of the university, where all their works can be had by the public. They have acquired another building near the university, where work among students is carried on. They leave no stone unturned to secure their goal, the spiritualization of their great Church through its regular ministries and ordinances.

There are, in the *Zoē* Brotherhood, some twelve clerics and fifteen lay preachers, all of whom are graduates or doctors of theology. These are stationed in the most

strategic centres of the country for definite periods, but all return to Athens in the summer for retreat and study. Besides the actual Brotherhood they have about sixty others who are accredited members of the Movement, and who share in the service rendered. Beyond the Brotherhood and the members there is an ever-widening fellowship of sympathizers, known as 'Friends of *Zoē*,' and some of these render services as valuable as those of actual members.

Severe discipline is enforced on all members of *Zoē*, whether they are in the Brotherhood or not, and because of this self-renunciation the Society is able to dispense with financial assistance. They have acquired, however, in addition to the buildings in Athens, a fine property in the country a few miles from Athens, where they carry on their Summer-schools of training for preachers and teachers. They have their own printing press and bookbindery, where all the work is done freely by their members and friends. Rules of life, as drastic as those of a monastery, are accepted by all, but these are illuminated by a fine spirit of brotherliness and kindness. Simplicity and purity of life are regarded, along with enthusiasm for work, as essential for all who belong to *Zoē*, and the loyalty achieved is remarkable. They seem to be entirely imbued with the aim of bringing their whole Church into the fellowship of Christ, and nothing that will further this aim is outside their sphere. The introduction of family worship and the personal study of the Scriptures are among the means they advocate.

Preaching, however, is their chief activity, as has been said above ; and in the Summer-schools most of the time given to instruction is planned with preaching effectiveness in view. The leaders are noted for their power in this respect. Almost every Sunday Father Seraphim and Dr. Trembelas occupy pulpits in the larger churches of Athens and Piraeus. On such occasions the buildings are packed to the doors ; many hundreds of people stand, while, for an hour or more, the burning messages are given. It is almost impossible to resist comparison of

the preachers with Savonarola long ago in Florence. The same daring attacks are made on formalism and insincerity, and the same splendid comfort is given from the Scriptures. Their colleagues preach wherever they can find an opening. At first they met with much opposition, and had to preach in the churchyards, but gradually they have won their way into the sanctuaries, and have earned the right to use the pulpits. The antagonism they had to meet has largely spent itself, and the majority of the bishops now welcome them.

Another chief activity with them is that of catechetical instruction, and this tends to become a regular Sunday-school movement. They grade their scholars into three groups, roughly analogous to our Junior, Intermediate and Senior Departments. The lesson books they use (suggested, they claim, by Western writers), strike us as being too much concerned with doctrine and too little with the immediate needs of the child or youth : but they are not unprepared to change if they are convinced of the need of change. The wide scope of the work may be understood from the fact that they have thousands of scholars under instruction. The figures available are not very complete and not always absolute, and this large number includes a great many Sunday-schools now run by the congregations themselves and not directly by *Zoē* workers. The Brotherhood is glad to see this work taken over by local bands of teachers, recognizing in this the real fruits of its labours. They themselves retain the direction of the Sunday-school movement, for they produce the lesson course, text-books, hymnals and auxiliary material which are used by the classes.

As regards the influence exerted by the Movement, it would be difficult for an outsider to attempt an assessment. Dr. Trembelas says :

> 'Our influence and authority are now well established in Greece. At the beginning we used to be called heretics, but now the spirit of our Church has changed, and all understand that our motives and methods are right, and that our teachings

are orthodox. We have been accused of being Protestant in tendency but we have persuaded our leaders that we are thoroughly orthodox in dogma and life; the Gospel which we preach is the Gospel of Christ, the Gospel of our Church.'

The Society is growing steadily in numbers, but it regards quality of the workers as more important than mere numbers. Hence much time is given to the training of workers, in order to imbue them with a spirit of Christian discipline, sacrifice and service. And thus behind the formal religion of the land and the indifference of the masses, there is this wonderful leaven at work. The prayers and sympathies of all who truly love Christ are due to these indomitable workers who are labouring so well. They are isolated from us by the circumstances of their task, for they can only deeply influence their Church so long as they succeed in retaining the confidence of the ecclesiastical authorities. This prevents any close association with Protestants, so far as work is concerned, but we rejoice with them in their success, knowing that they are men of a wide and liberal Christian spirit which transcends ecclesiastical boundaries.

India's Gods

A caste-man, polluted by the shadow of an outcaste, expected, among others things, to bathe three times in 108 pools, smear his head with blood, walk over the buried head of a sheep, and drink the 'holy' urine of a cow. Penalty for non-compliance is 60,000 years in hell.

Hinduism has 300,000,000 gods and would like to include the Lord Jesus Christ among them. In Benares, the Hindu sacred city, it is said 'Jesus was created by our goddess Kali; he learned Yoga in the temples of Benares at the feet of Krishna. He studied the holy Vedas until he was thirty years old, whereby he became a perfect Yogi, having power to cast out demons and to perform miracles.'

The most sacred shrine in India to the god Vishnu is at Triputhi. His image is three times the size of a man. A new crown is being made for him—four feet in circumference, and two-and-a-half feet high—of solid gold, set with thousands of gems. Pilgrims to the shrine have given the greater part of this wealth in offerings.

An Important Conference in Madagascar

H. A. Ridgwell.

THE fifth Inter-Missionary Conference of the six evangelical societies working in Madagascar was held in Tananarive, the capital of the southern area of the Island, in 1938. The Conference was composed of sixty delegates divided equally into overseas missionaries and nationals. The societies represented included the London Missionary Society, the Norwegian Lutheran Mission, the Friends' Service Council, the American Norwegian Lutheran Mission, its sister society, the Lutheran Board of Missions (American), and the *Mission Protestante Française.* This is the order of their coming to Madagascar to take up work in the Island. The London Missionary Society was the pioneer society that brought the Gospel in 1818. The other societies (together with the Anglican Mission, now no longer a member of the Inter-Missionary Committee) followed, about fifty years later, after the long persecution in the sixties.

The first Inter-Missionary Conference was held in 1913. This will be remembered as marking a definite step forward in the development of the Protestant Church, for it was at this Conference that a scheme for the delimitation of territory was agreed upon, giving each mission a well-defined area to prevent overlapping. Subsequent Conferences have made some adjustments to these divisions, and have achieved broad schemes for closer co-operation, especially in education and the Young Men's Christian Associations. The last meeting resulted in the choice of a common name, and agreed on inter-communion facilities for all church members.

The programme set out for this year's gathering followed largely on that proposed for the Madras Conference which met in December 1938: 'The Christian Church and its Work in the World.' It was fitting that the meetings should be held in the southern half of the Island on this occasion, and that the Chairman should be a

member of the Norwegian Mission. Previous Conferences have been held in Tananarive, which, besides being the place where the first Christian church was built, forms the centre of the work carried on by the London Missionary Society, the *Mission Protestante Française*, and the Friends. The southern half of the Island is almost entirely under the care of the three well-staffed and efficient Lutheran societies from Norway and America. The northern societies—Congregational, Presbyterian, and Friends—enjoy the friendliest co-operation; are united by the Native Missionary Society, but have no corporate union. The three southern missions, branches of the Lutheran Church of Norway and America, have a common origin, Norway; a common creed, and, although acknowledging some minor differences of organization, enjoy a closer co-operation than is at present possible for the societies in the north.

Many of the nationals are eager for a definite corporate union of the six societies, but, as the Conference proceeded, it became increasingly plain that the line of development for the immediate future was in cordial co-operation rather than in organic union. The Lutheran societies, with their somewhat rigid church-government and doctrinal position, are not prepared to be merged in an organization with a non-credal basis, and whose organization sits lightly to uniformity. Moreover, there are some who fear the dominance of the former ruling tribe. Each day's sessions demonstrated the existence of the utmost goodwill, and the deep desire for the friendliest co-operation in every department of the Church's life. There can be few fields of missionary enterprise anywhere in the world where a more generous spirit prevails.

Early in the Conference there were set up Commissions on co-operation, evangelism, the social activities of the Church, the Madras Conference, Government regulations, and so on. Discussion on co-operation certainly envisaged a closer federation, if not an organized union. It was agreed that the present co-operation in higher education

through the Young Men's Christian Association (*Foyer*) should be strengthened, and possibly increased, in collaboration with the native Martyr Memorial centenary scheme. This aims, amongst other things, to set up a new secondary school in the capital, as a permanent memorial to the proto-martyr Rasalama, the centenary of whose martyrdom was celebrated throughout the Island in 1937.[1] Another decision taken was to unite in the publication of a Protestant weekly newspaper of a popular and general character. Educated Malagasy are becoming politically-minded in these days and keenly follow world movements. The recent Government arrête, widening the already opened door to French citizenship, is probably a big contributory factor, but the radio and the French secular Press have already prepared the way. The Roman Catholics, too, run excellently-produced newspapers in both the vernacular and French. Under the heading of 'The Life of the Church,' the training of workers and lay helpers, worship, evangelism, and social work came under review. The various theological schools agreed to set up a Commission to try to co-ordinate, as far as possible, their programmes of study, and together to prepare text-books and, if possible, a joint theological review, and in other ways try to meet common difficulties and project new schemes. A permanent Commission on Worship was also set up to consider and advise as to the possibility of giving a larger place to indigenous music in the public worship of the Church, and to give counsel on matters affecting church music, so as to ensure more reverence in worship. Another decision, representing an urgent need, was the preparation of a Manual for the cultivation of prayer life.

Social Work. The introduction to Madagascar of Western indulgences and forms of pleasure is laying upon the Church new responsibilities that call for the utmost vigilance. There is need even for specialists in dealing with the problems of prostitution, drink and gambling.

[1] See 'Madagascar's Girl Martyr,' By H. A. Ridgwell, WORLD DOMINION, April, 1938.

The drink question, increasingly menacing, is being tackled more or less effectively, but income derived from revenue dues, so badly needed by the Government for public services and for the upkeep of a large administrative staff, ties the hands of the Government and results in a policy of '*laissez-faire*,' that bids fair to contribute to the already serious decline in population. It seems clear that native peoples should be protected by some form of prohibition. Twenty-five years ago the central evangelized areas, at least, needed no temperance propaganda ; to-day the need is very real. Since then a fairly vigorous total abstinence organization has been formed, and its recent second 'all Madagascar' Congress gave evidence of a virile society. The Conference was convinced that only by Government action could the enormously increased sale of intoxicants be checked, and it laid upon the standing Inter-Missionary Committee the task of approaching the Government to request firmer regulations covering both imported drink and illicit distilling.

The Inter-Missionary Committee was also charged with the task of formulating definite opposition to the proposed State Regulation of vice, by use of the Press and by direct approach to the Government ; also to request the supervision of native hotels which are often clandestinely used for immoral purposes, as well as being unhygienic and inimical to public health.

The Conference gave the Commission on Social Affairs the task of suggesting ways and means for the care and education of half-caste children, a very thorny problem, and one that the Natives at the very outset declared to be beyond their province. Responsibility was readily admitted and finally it was agreed to ask the French Protestant Mission to formulate a plan and submit it to the Inter-Missionary Standing Committee.

The question of native trade unions was considered by this Commission. In recent years native workers, in the towns especially, have been the object of foreign Communistic propaganda. The *Front Populaire* of France has made possible such propaganda that in former days

would have been immediately and ruthlessly suppressed. The need now is for enlightened Christian leadership as against unscrupulous and dangerous anti-Christian propaganda. The Roman Catholics have already set out to meet the need. The call to Protestant Churches was seriously discussed and is to receive further consideration.

The Commission on Evangelism had a large programme presented to it, both as to the evangelization of the occupied areas and, more especially, of those still untouched. In the occupied regions of the Island there is still an underlying strain of pagan superstition. It appears in time of sickness or trouble when some, whose faith should be stronger, resort to the 'oracle.' The Churches of the nominally Christian areas have also been very disturbed in recent years by a recrudescence of pagan burial practices. It came about during a series of plague epidemics, when victims of the plague were buried in temporary graves and not in the ancestral tombs. Government restrictions as to the times allowed for the re-opening of tombs resulted in the bodies of others, not plague cases, being interred in temporary resting places. As soon as the time was propitious these bodies were reinterred and the old-time, but gradually declining, practice amongst the Christians, of body-turning, was revived with extraordinary vigour and with the accompaniment of old pagan rites; dances and drink often running the relatives into lavish expenditure. The leaders of the Churches were stirred to protest, but old national customs die hard. Many of the Christians endeavoured to rid the custom of its pagan implications and invest it with Christian content, but others carried on as their forefathers had done. The practice, thus revived, still goes on impoverishing both the faith and the means of the people. Many families incur an onus of debt that must take years to shake off. A further evidence of old superstitions is seen to-day in the use of charms at examinations and by motor-drivers and others. More disturbing than either of these practices is the impact of Western evils, with the corollary of the falling off of religious observances and a pronounced

secular way of life. This calls for immediate evangelistic effort.

From beyond the fringes of the occupied areas comes a very urgent call for more effective and passionate endeavour than is now being evinced by the Churches. It is probably true to say that not less than two-thirds of the population of the Island are outside the Church. Many in the Christian areas are indifferent to the Church's appeal, but many are 'those other sheep' who have never heard if there be a fold or a Shepherd. The most needy areas lie to the west and north of Imerina, and are suffering badly from inadequate staffing. The need is great, for the condition of the people is desperately degraded. Mohammedanism, brought by Indian traders from Gujarat, is already making inroads on the west, and can only be checked by better-staffed Christian forces, both European and native, and more enthusiastic evangelism.

The consideration of the present need was squarely faced by the Conference and a definite Commission was appointed to 'examine methods and consolidate efforts,' so that all the Protestant missions throughout the Island should launch their special effort at the same time, and in the consciousness that all were one in the task. The Commission is to examine and elaborate programmes. Preparatory deepening of the spiritual life inside the Churches through retreats for missionaries, indigenous workers, representative laymen; co-ordination of religious journalism, and interchange of agents, is to be attempted. Each mission is to be responsible for the working out of its own plan in its own area, and choosing methods best suited to that area and its traditions, whilst remaining in close contact with the central Commission. The duration of the campaign will be fixed at a later date when God's leading will have become clearer, but the commencement is provisionally arranged for the Spring of next year.

There is also need for work to be done amongst the many Chinese and Indian traders and the Senegalese soldiers in the Island, and for the big population of Natives in the Comoro Islands. There an utterly un-

touched Mohammedan population of some 100,000 people still waits for the Word Incarnate. In view, however, of the unfinished task amongst the Malagasy, the Conference had reluctantly to decide that no special workers could be detailed for this work. Yet something is to be attempted by the dissemination of evangelistic literature in their respective languages, to be distributed by voluntary workers. The French Mission, meanwhile, was asked to explore the possibilities of approach to the people of the Comoros, and to appeal to the Government for facilities for work amongst the prisoners in the coastal convict settlements of St. Marie and Nossibe. In the central Christian areas the Churches are to be encouraged to use 'Wayside pulpits' and also to find means for disseminating more Christian literature.

After a hard week of two sessions a day the Conference closed with the central act of faith and loyalty to its Lord. The delegates of all the representative missions—varied in nationality and divided in Church orders—met in the Norwegian church and together partook of the sacred emblems of unity in Christ, the one Lord and Head of the Church. The service throughout was conducted in the Malagasy language. On their dispersal the delegates carried back to their task a renewed sense of vocation and a deeper urge to work for the completion of the task of winning Madagascar for Christ.

Mrs. Finley J. Shepard

The death of Mrs. F. J. Shepard, on the 21st December last, in Roxbury, New York, has meant the loss of a devoted friend of the World Dominion Movement, and one of our Board of Directors in the United States.

In his tribute to her at the funeral service, Dr. Samuel M. Zwemer said :

'This is not the place or the time to speak of her fame as a philanthropist, nor of her career and accomplishments. The daily press has paid a well-deserved tribute to her genius, her multiform and multitudinous activities. We here thank God for her character and undying Christian personality.'

The New York Times in an article about her says : 'Out of her fortune Helen Gould, who became Mrs. Finley J. Shepard, gave with such abundance that she was as the woman of the parable who for two thousand years has been casting her two mites into the treasury. When she was testifying in the accounting of the fortune that had fallen to her she said that she did not know how muchshe had given away, and added, "but I think I gave away most of it."'

Our heartfelt sympathy goes out to her husband and family and many friends in their great loss.

Syria—A Danger Spot in the Eastern Mediterranean

JOSEPH J. COOKSEY.

The complexity of the situation in Syria, dealt with in the following article, requires a few explanatory notes.

The treaties signed by France in 1936, which replaced her mandate over Syria, were to have come into force this year, 1939, and were intended to confirm complete Syrian independence. France has now withheld ratification in view of the lack of internal cohesion, the territorial ambitions of Turkey and the Mediterranean aspirations of Italy, whereby the independence of a divided Syria is threatened. France, in the present international situation, maintains the mandate as an absolutely necessary protective measure.

The article deals with the efforts made by France to strengthen national unity by means of the Communities Ordinance, which, by granting religious liberty and a freer social status, corrected the disuniting influences cf Syria's mélange of religious sects. The Moslems, who are predominant, made vital religious concessions, under the Ordinance, to achieve independence from the Mandate—concessions which, now that independence is delayed, are repudiated as being contrary to Moslem law.

The article suggests reasons why France has been unable more effectively to assist Britain in Palestine, and reveals that she is facing a problem in Syria apparently as difficult of solution as that now faced by Britain in Palestine.

IT is safe to predict that the year 1936 will never be forgotten in Syria. On 9th September of that year France concluded with Syria and the Lebanon, treaties which substituted alliances for the mandate which the French Government had exercised since 1920. The treaties were to have come into force this year (1939), and were designed to bring under one National Government the regional Governments of the Syrian Republic, the Lebanese Republic, the Government of Latakia and the Government of Jebel Druze.

The Foreign Affairs Committee of the French Senate demanded, however, the postponement of ratification and M. Bonnet, the Foreign Minister, agreed. Conversations between this Minister and Jemil Bek Mardam, the Syrian Prime Minister, were thereupon entered into, and lasted for four months, the result being the drafting of several appendices to the treaties which would assure

effective French protection over the country for a number of years. The Syrian Prime Minister approved the appendices and returned to Syria to lay them before the Syrian Parliament. That body at once protested and demanded that it should take over all public powers remaining in French hands.

The response of France was the despatch of M. Gabriel Puaux as its new High Commissioner, who at Beirut (the capital of the Lebanon) broadcast on 11th January, the following message to the whole country :

> 'In the present state of international equilibrium, the presence of France is the only effective guarantee of the territorial integrity and independence of Syria. Were France to withdraw or her forces to be weakened, Syrian patriots would see their dearest dreams disappear.'

Issued from the capital of Christian Lebanon as a sounding board, the message had special reference to the Syrian Republic which is predominantly Moslem, and the High Commissioner forthwith proceeded to Damascus, its capital. Disorders thereupon broke out in Syria and intermittently continued until the resignation of Jemil Bek Mardam's Cabinet on 18th February after consultation with the National *bloc*. The Nationalists demand nothing less than the implementation of the treaties of 1936 and the abrogation of the mandate. Matters came to a head when the Council of Ulema denounced the Communities Ordinance issued by the Comte de Martel, the former High Commissioner, as being contrary to Moslem Sheri Law, and called upon the Government to suspend its application. M. Gabriel Puaux, the new High Commissioner, reminded the Ministers that they had approved it before its publication and insisted upon its enforcement. The Communities Ordinance marked an act of high administrative courage, making possible real religious liberty in a land which has not known it for many centuries.

The newspaper *Al-Bechir* of 9th July, published the relevant parts of the Decree of 13th March, 1936, Communities Ordinance—(No. 60. L.R.), issued by the High Commissioner, which assures this liberty :

ARTICLE I. 'Anyone who has become of age and is of sound mind may forsake or join a sect with a recognized system of personal law, which action shall have civil effectiveness. He may also secure the correction of his registration in the records of identity, upon the presentation of an application to this effect to the registry bureau in the place where he resides, and when required, of a certificate from the proper authorities of admission to the sect he has embraced.'

The publication of the text followed a controversy between the Governor of Latakia and Father Vixivir, the Jesuit missionary in Tartous, to whose converts the Governor had refused to grant official registration. The missionary threatened law proceedings on the ground that full religious liberty was enjoyed by the people of Syria. The matter came before the law courts and the missionary's contention was upheld. A Government communication to Father Vixivir acknowledged the same fact, and delicately excused the action of the Governor of Latakia on the ground that great care must be exercised to ensure that those persons who change their sect do so from sincere conviction, so that possible trouble between the local authority and the community may be avoided.

Moslem susceptibilities are deeply wounded by the Communities Ordinance for a number of reasons. It classes them as a community like other communities. They number 1,514,755 out of a total population of 3,630,000 (1935 census) and, heretofore, have considered themselves as too important, both numerically and religiously, to be classified with lesser communities. Further, the Communities Ordinance permits a Moslem to change his religion, the change being officially recognized and registered, whereas the Sheri Law, maintaining the Law of Apostasy, formally prescribes the death penalty, although it cannot now publicly be carried out. The Communities Ordinance permits a Moslem, who has changed his faith, to retain his Moslem wife, and facilitates the marriage of a non-Moslem to a Moslem woman, an act hitherto regarded as impossible and worthy of death.

That the French High Commissioner succeeded in

convincing the progressive elements in the country and Parliament that this measure was necessary to achieve national unity was a signal administrative triumph. No less was it a triumph for those Syrian patriots who supported him and braved reactionary Moslem opposition. This was in 1936. Significant changes since then have taken place both in the internal and external situation of Syria, which, taken together, largely explain the recent French decision to maintain the mandate. The loss of Alexandretta to the Turks was a severe blow to national unity, for which the National Party was in no wise responsible. But apart from this, there is a list of failures to their account which have created doubt of their readiness for independent control of the country.

First, there was the matter of Jebel Druze. After the Syrian rebellion of 1925 and 1926, Jebel Druze was separated from the Republic of Syria, and had its independent Government and Constitution under the protection of the French Mandate. In 1936, the Franco-Syrian treaty having been signed, Jebel Druze was again annexed to Syria ; for Syria being the chief of the four territories under the French Mandate, was the nucleus of the proposed unified nation. Again, however, Jebel Druze has broken away from Syria. The Syrian officials have been driven out, the Syrian flag pulled down, and the Druzes have proclaimed their allegiance and loyalty to France. The reasons for this fissiparous action can only be briefly indicated : The Syrian Nationalist officials apparently took charge of the country with a high hand, filled the Government posts, and manifested their inexperience and incompetence. Druze leaders, such as Sultan Pasha Attrash, Abdul Ghaffar Pasha Attrash and other personalities, appear to have been put aside—men who legitimately expected an equitable share in the Government.

Second, there is the breaking away of the Jazeera from Syria. This territory in north Syria is a vast fertile plain, with rich petroleum deposits. In 1920, Kurds, Christian refugees from Iraq and Turkey, and Arab Bedouin tribes, began to settle in it. It was brought under

the control of the first Syrian Government, which appointed as Governor the Amir Bahjat Shahabi. His administration was marked by fierce conflicts between Moslems and Christians which ended in the massacre of Amouda in August 1937, and correspondence seized by the French is said to have revealed a design violently to suppress the Christian minority. At present the Jazeera is under the direct supervision of the French as Mandatory authority.

Third, there is the disaffection of the Alawiyya, who, under the leadership of Suleim-al-Murshid, their deputy in the Syrian parliament, claim their independence and separate administration under French protection. The Alawiyya, who number 227,930, are considered to be a heterodox sect of Moslems who own allegiance to Ali, bin Abi Talib, the cousin and son-in-law of Mohammed. Previous to 1936 they had an independent Government, but in that year, they, together with the Druzes, were incorporated into Syria. Two successive Governors appointed by the Syrian Parliament failed successfully to administer the Alawiyya. The Governors were Sunni Moslems, their subjects heterodox dissenters, and a serious religious clash could hardly have been avoided. Beside this mutual hostility the same mistakes appear to have been made, through incompetence and selfish domination, which prevented success in the Jebel Druze.

Had Syria registered three successes in her attempt at unification, instead of three failures, she might have hoped for the adhesion of the Republic of the Lebanon. Progressive and prosperous, with a standard of living and a way of life considered to be superior to that of Moslem Syria, this predominantly Christian State has kept an open mind on the question of national unification. It had its doubts, but was open to examine proofs of success, and these have not been forthcoming.

The root cause of this failure must be sought in Syria's bewildering *mélange* of antipathetic races and religions. It has more sects, schisms, heresies, divisions and subdivisions in religion, than any other country of the Near East. The population is mainly composed of Moslems,

who number more than one million-and-a-half, most of whom are of the Sunni sect. The Shiite sect, however, is represented by a rich, unorthodox variety. The Alawiyya (Nusairis) manage to mix Shiite Islam with Christian and other elements ; the Ismailians and the Druzes trace the Imamate through Ismail, Jaafar's eldest son ; the Batinis, greatly daring, stand for the divinity of the Fatimite Khalif El Hakim ; the Metawilehs are deep in heresy and strange rites, though not so accomplished in esoteric initiation as the Druzes. In addition, there are Yezidis, Babis and many others ; sects which are a law unto themselves, little kingdoms of the soul, autonomous and self-satisfied.

To this Moslem confusion must be added a similar Christian confusion. Christians number little more than half-a-million, composed of Maronites, Greek Catholics (Uniats), Armenian Catholics (Uniats), Armenian Melkites and Greek Orthodox. Protestants number 8,887. Beside a body of Bishops, these Churches have fifteen Archbishops, six Patriarchs and one Latin Apostolic Delegate.

These prelates are as able politicians as they are spiritual fathers, since all political and social life is based upon religion. They preside over the religious courts and rule in matters of marriage and divorce, inheritance and adoption, and legal personal matters generally. Every resident citizen must be enrolled in a religion or a sect to avoid endless difficulties, and upon this sectarian basis rests even parliamentary representation. Any person attempting to change his allegiance to any of these sects would undertake a task of exceeding difficulty, and maybe of some danger.

To hew a path of liberty through this Moslem and Christian ecclesiastical jungle was obviously the intention of the Comte de Martel, the former French High Commissioner. His instrument was the Communities Ordinance, which would give every citizen a new personal status and an emancipating religious and social freedom. But in the case of the Moslems it cut across sacrosanct Sheri Law which is based on the 'uncreated Koran.' The Moslem

Republic of Syria agreed to it, possibly reserving the intention to obstruct or control its application. It was a price to be paid for independence from the Mandate, and a means of unifying the heterodox elements in the country by the predominant partner agreeing to be regarded as a community like other communities, and consequently subject, like them, to a Communities Ordinance. But, since hegemony has not at present been achieved by the Moslem Republic of Syria, she has repudiated the Communities Ordinance as being destructive of sacred Moslem Law.

If France decided to maintain the existing regional Governments, which correspond to the prevailing temper of its various races and sects, with herself as the co-ordinating Power, it would meet with the approval of many of the Syrian people, and presumably would be justified by the situation. That situation is indeed critical. The Syrian Prime Minister who conducted the negotiations in Paris with M. Bonnet, and who had the internal weakness of his country, as well as Turkish and Italian ambitions and aspirations in the Mediterranean in view, was convinced that Syrian independence could only be preserved by a close military alliance with France. The soundness of his judgment is confirmed by despatches sent on 20th February, from Angora, Rome and Damascus, reporting riots in Damascus, Aleppo, Hama and other towns, and that Italy had declared her interest in Syria as an imperial and Moslem Power and invited Turkey to take note of it.

Efforts for appeasement, made by the Syrian President, Hashem Bek El-Attassy, began thereafter to prevail, and the Nationalist *bloc*, which had expressed its determination not to serve in any future Cabinet, finally consented to serve under Lutfi Haffar, and a Ministry was formed in the evening of 23rd February. Its declared policy is to calm public opinion, and to collaborate with the French authorities until the problem of the ratification of the French-Syrian Treaty has been finally solved. In calmer mood they may be expected to appreciate more justly the formal declaration, often repeated by France, that she

does not regard her present relationship with Syria as the final one. At present, she is guarding from jeopardy, and possible loss, Syria's most precious jewel—her independence.

Syrian Nationalists are ambitious, having a vision of a 'Greater Syria' which would include Palestine, with the possible adhesion of Transjordan, together to form an Arab *bloc*. The project has certain merits. Arab numerical preponderance being thus so firmly assured, a large scale immigration of Jews would be encouraged. No Syrian delegation, however, was included among the delegations which were invited to the London Conference on Palestine.

Amid the conflict of interests and consequent disunion in Syria, Christians everywhere may derive encouragement from the unity and close co-operation of the missionaries who belong to some thirty-five missions and religious agencies, and are grouped together as 'The United Missionary Council of Syria and Palestine.'

Among these there are Syrian Indigenous Church bodies whose influence at this time of crisis is naturally considerable.

There is in Europe a concerted, organized attempt to secularize the minds of millions of Christian people. Europe and the Americas have populations totalling 725,000,000, and of these, 240,000,000 claim no connection with organized Christianity.

* * * *

For some years special efforts have been made to indoctrinate Russian children and youth in Godless doctrine, but not with the success anticipated. A report from Russia says that a fresh effort is to be made, and children, before entering the schools, are to be given a paper setting forth their duty in ten commandments. The first commandment states : 'If you wish to be a good pupil you must be godless like Stalin.' Another says : 'Greet no clergyman or nun, rather show them the proud hate of a proletarian.'

Yaroslavsky, President of the Godless Associations, has been elected a permanent member of the Academy of Science in recognition of his eminent services. In a speech of thanks he is reported to have said that science without atheism is incomplete ; international atheism is the heart of communism, and the Soviet Government will continue to strengthen atheism.

The Indigenous Church Ideal

In a Missionary Experience of Fifty Years

ROBERT B. EKVALL.

THE healthy growth of a truly indigenous Church depends on many factors. We shall briefly consider four phases of the problem: (1) How permanent shall a mission to any one place or people be—is there such a thing as a healthy impermanency in missions? (2) What part does the training of native leadership have in fostering the rapid growth of the indigenous Church? (3) What policy should govern the use or direction of native helpers? (4) What financial problems are involved in policies that will create or impose the fewest obstacles in the difficult path of the infant indigenous Church?

In the history of the fifty years' work of the Christian and Missionary Alliance, carried on throughout the world in some twenty different fields, there are answers for some of these questions, answers that may lack the finality of pure theory, but bear the trustworthy impress of experience.

The first question, 'How permanent should a mission be'? possibly touches the most fundamental principle involved. It is one that most nearly concerns every mission and relates impartially to all fields. Over forty years ago Dr. Simpson (the Founder of the Christian and Missionary Alliance), laid down, as one of the axioms of Alliance missionary policy, the principle that no mission on any field was permanent in a final sense. The time limit of missionary occupation was not pre-determined by the life-span of the missionary, the resources of the missionary society, or the vague idea of continuance in work until the Lord's return, but was definitely reached when the local Church attained a certain stage of growth and development that would correspond to the full functioning of a strong indigenous Church. In other words the mission was to be permanent until the Church became permanent, after which the mission would become impermanent, such impermanency eventually leading to withdrawal by the mission.

It has been found that mere loyalty to this ideal is rather a negative thing unless linked to a positive motive. The motive is a constant reaffirmation of, and rededication to, the supreme importance of the pioneer vision and ideal.

The second problem, relating to the preparation and training of native workers, though it concerns the mission as a whole, is in a sense more closely related to the working policy of each field. It was the opinion of the founder of the Mission that, at the earliest possible opportunity, promising converts should be given the greatest degree of Bible training possible to fit them for leadership and spiritual usefulness among their own people, as well as to multiply preaching to the unsaved. And this formula was accepted on every field as a matter of basic policy.

Some might have been hopelessly discouraged at the idea of starting the training of men who could barely read or write, but Alliance missionaries felt that even on such a foundation there could be given, by specialized Bible training, sufficient preparation, not only greatly to increase the preaching efficiency of the native workers, but to produce the valuable gift of trained leadership, as one of the essential contributions from the mission to the indigenous Church. More especially were they encouraged to undertake the giving of such training when they realized that all training is subordinate to the mighty energizing power of the Holy Spirit. The establishment of Bible Schools on every field at the earliest possible opportunity became a basic principle of Alliance missionary policy.

Dr. Simpson wrote in 1887: 'Native assistants should be afforded all possible help and encouragement: as they become able they should be allowed to bear responsibility, and the element of foreign teaching, pastoral care and supervision be gradually withdrawn.'

Alliance missions have achieved noteworthy and most happy results, in humble co-operation with native or national workers or leaders, thus aiding in a well-rounded development of the indigenous Church.

The third problem, that of finance, is always a vexing one, yet the experience of fifty years has helped to clarify some of the essential issues. The matter of self-supporting missions was early settled. Although there have been in missionary history some notable examples of self-supporting missions, after one early tentative experiment with the workings of such policy Dr. Simpson felt that it involved too many distractions to be worth while. Very few missionaries can take and maintain St. Paul's position, and St. Paul himself evidently felt that he was only an exception to a well founded rule. On the other hand the financial policies of a 'faith' mission required a far different scale of support than the good-sized salaries some were able to pay their missionaries, and so the pro-rata distribution of what aimed at being a living allowance became the accepted rule of mission finance.

In the matter of a mission subsidy to the native Church there was no early clear statement of a fixed rule, although Dr. Simpson stressed the primary importance of early urging upon the Christians the duty and privilege of contributing to the Lord's work. At the start, the mission fell into the pitfalls of the then generally accepted practice of hiring native workers to add to the efforts of the foreign missionary. From such a practice mission support, in whole or in part, of the leader of the local church was an oft-times inevitable step. Soon, however, the many drawbacks and multiplied evils of subsidizing and financial domination by the mission became increasingly apparent, after years of heart-searching on the part of the different missionary leaders on the fields. The relationship and ratio of self-support and self-government were re-defined and a broad thoroughgoing policy for promoting an indigenous Church was formulated.

Since that time there have been three variations of practice that have obtained on different fields. On some fields the effort to eliminate the accumulated evils of subsidizing (with its attendant lack of a sense of financial responsibility and mercenary attitude on the part of the

Church leaders), and to shift the mission policy to a radically indigenous Church programme have been combined. According to a mutually agreed schedule the Mission has, year by year, withdrawn a certain percentage of its subsidy and the Church has year by year assumed a correspondingly greater burden. Under this programme of gradual change outstanding advance has been made and some fields, as well as many Churches, have become fully self-supporting. The operation of this plan over a considerable period of years has disclosed two tendencies that are prone to appear. As the time draws near for the final shift that will make the Church fully self-supporting, and, as a result, one hundred per cent self-governing, the tendency is to postpone that consummation from year to year, and, as a consequence, what originally was scheduled to take place in five years is frequently delayed for ten years. Then, too, even after a Church has become, by this gradual route, fully self-supporting, prolonged economic difficulties, such as the depression brought to all countries, frequently bring the Church back to the mission as a suppliant for further and continued subsidy because, in a subtle sense, not all of the bridges have been burned behind it.

On one or two of the fields providential circumstances have made it feasible for the mission to initiate a drastic change. In each case it was assumed that the evils following dependence upon a subsidy could never be eliminated gradually but would only disappear after the subsidy ceased. Subsidizing has been regarded, not as a prop to be gradually withdrawn, but as an essential mistake that could not be corrected too soon. The change was drastic in principle, but in practice qualified by the utmost liberality wherever principle was not involved. The first results of the change were most alarming and seemingly disaster was certain, but God's work survived and to-day is stronger than ever. During all the financial pressure of the last few years there has never been a move to seek a renewed subsidy. At least all the bridges were burned and not a single charred span remained for retreat.

Finally, in a few isolated districts on some of the fields, the matter of building entirely on a strictly self-supporting basis from the very beginning has been adopted as basic policy. In some instances it has proceeded beyond the purely theoretical stage and promises great things, but, though full of encouragement, it is still largely an unknown venture, filled with the many perplexing problems that come from the inevitable compromises with reality that theory, rightly or wrongly, sometimes makes.

This brief summary of Alliance policy and experience, in regard to the whole question of the indigenous Church, has of necessity concerned itself with some of the more matter-of-fact aspects of the Christian Church from the dead level of heathenism. Every detail of that rise, every problem, and even every trial has been an occasion of man's extremity wherein the mighty power of God has triumphed in salvation, blessing, and the overflowing richness of Christian grace and spiritual maturity in our brethren in Christ of whatever race or language.

Self-support is Possible Everywhere

Self-support is possible anywhere if we think in terms of a Church that is truly indigenous and is willing to meet anywhere that may be available—the 'church in the house of' John Smith—and think in purely spiritual terms. The Rev. Roland Allen says:

'Self-support in a strictly financial sense is now one of the popular cries in the missionary world. For a long time men thought it impossible: they declared that the poverty of their converts was so profound that to expect them to provide the material for their common religious life was absurd, and many of our missionaries still say the same thing to-day. But that self-support from the very beginning is possible has been abundantly proved, not only in rare sporadic instances, but by the wider experience of those missionaries who set themselves to encourage the evangelization of the country by their converts from the very beginning, and that in spite of the fact that they laid upon them a very heavy and wholly unnecessary burden, by insisting that they must support paid teachers and catechists, and sometimes clergy, paid at a rate which approved itself to the foreign authorities.'

Roland Allen, in *The Spontaneous Expansion of the Church and the Causes Which Hinder It.*

INFORMATION SERVICE

We have been glad to get letters from readers raising questions about the accuracy of figures given in our Information Service and Prayer Bulletin.

For Japan the number of Christians was given in our January number as 20,400. This was a clerical error; the number is approximately 251,000.

The difficulty of getting accurate figures is very great. We publish what we believe to be the most reliable. We hope that our readers will continue to call attention to any seeming errors, for we are anxious to get the closest possible approximation to accuracy.

We are hoping that our figures will gradually cover the countries of the world, and then we shall be able to publish a complete list. In the meantime we are not repeating figures given in previous issues.

Will our readers please note that, unless otherwise stated, figures refer only to Evangelical Christians.

BURMA.

The now-completed road from Lashio (Northern Shan States) to Yunnanfu, is being used for the transport of goods between China and Burma. Another road is being constructed from Prome (on the Irrawaddy) to Taungup in Arakan. The Government has sanctioned an outlay of eleven lakhs of rupees. Both these roads should facilitate missionary work.

The campaign of Civil Disputes intensifies unrest in Burma which is marked by Buddhist opposition to Christianity. The Government is anxious that nothing is said or published by the missions that could be construed as an attack on Buddhism.

EGYPT.

The most promising students in Moslem countries are coming to Egypt for advanced studies. The paper *Al-Mussawar* reported on 28th October the most recent arrival. It is an educational mission from Spanish Morocco, numbering fifty young men, between the ages of sixteen and twenty-five years. Letters, law, medicine and engineering, will be studied at the Egyptian University; language, religion and Shariah (Koranic Law) at the Azhar University.

Egyptian students have been a riotous element, and almost the despair of the Government. *Al-Mussawar,* in its issue of 18th November, has an article with the title, 'A Question: Why?' 'Why do not the students of medicine, engineering, or other sciences, engage in revolution and riot; whereas the students of law and literature are forward to do so?' The answer given is

that the former are busy day and night in studies and activities which engage their minds and bodies, while the latter use only their tongues.

Religious feeling in Egypt can still be violently intolerant. *Al Misry*, on 14th December, published news of the death of the leader of the Bahaists (a heterodox Moslem sect) at Ismailiya, where his body was carried to the Moslem cemetery. There, a crowd refused him burial; the body, followed by a hostile crowd, was then carried back to the house; this, the crowd threatened to burn down. An attempt was made to bury the body at Port Said, but a crowd objected. Finally, it was buried midway between the two towns, under military escort.

Missionaries give the Government little cause for anxiety. *Mokattam*, in its issue of 18th October, reported that a question was asked in the House of Representatives, as to the number of 'incidents' connected with evangelistic work reported to the Government during the past three years. H. E. Nakrashy Pasha answered that they numbered fifteen, from 1936-1938, and that the Government had received all details and the measures taken in each case.

The New Egypt which is being built up is making a demand for better public manners and behaviour. *Al Balagh* for 26th October, writes severely and at length upon this theme:

> 'The road-sweepers who cover the passer-by with dust; the man who uses the sidewalk instead of a handkerchief; the woman who bargains for mangoes from her balcony with the witty vendor in the street; the thoughtless who scatter banana peelings on the pavements instead of using the refuse baskets, thereby causing a broken leg or a volley of bad language: these people must be dealt with, for they are not realizing the New Egypt.'

SYRIA.

The uncertain international situation has decided the French Government not to weaken its hold upon Syria at the present time. M. Puaux, the High Commissioner, in a recent broadcast, said that the only effective guarantee of the territorial integrity and independence of Syria was the presence of France.

Foreign propaganda also is stirring the public mind to protests. *El Masa* (Beirut) in a trenchant article on 3rd September, called attention to Italian propaganda in the Lebanon, carried on through schools, hospitals, institutions and journalists. They live 'from Italy and for Italy.' The Lebanese Government is urged to know the sources of income of foreign newspapers.

As Safa urged the need of Moslem solidarity in the present situation, and developed the theme in two articles in December. The importance of the Islamic World Conference planned for 1940 is stressed, as thereby, they say, revival of the nation through the religion of Islam will be achieved and the chaotic strife of Christian Europe rebuked.

PALESTINE.

The Council of the Jewish Agency in Palestine, at its meeting held in London in November, 1938, approved a budget of £1,000,000 for Jewish settlement in Palestine during 1939.

The Executive Committee of the Jewish National Fund also met in London in November, and Professor Wright called its attention to the advantageous prices for land at present ruling in Palestine. During last October, 6,000 dunams had, he said, been purchased, but it was possible to acquire 200,000 dunams for £1,200,000, upon which to settle 10,000 families, or about 50,000 people. Such a purchase would add an area of about one-half of the total land now held by the Jewish National Fund.

The Palestine newspaper, *Al Difa* of 17th October, quotes from a leading article which appeared in *Umm-al-Kura* (published in Mecca) setting forth the great efforts now being made by the Saoudian Government to facilitate the pilgrimage to the Holy Cities. *Falastin*, also a Palestine paper, in a further comment, says, ' Not long since, the pilgrim's life and wealth were in danger ; now, both are effectively guarded ; camels, cars or aeroplanes carry the pilgrims cheaply and safely.' The Egyptian Embassy in Jiddah reports that 66,444 pilgrims passed through that port in 1938. In 1937 the total was 51,341.

The *Palestine Post* reported on 1st January, 1939, that 2,000 persons were killed and 1,720 wounded during 1938. In 1937 the casualties totalled 97 killed and 149 wounded.

ARABIA.

The naval port of Aden on the Red Sea stands as a sentinel at the gates of Italian Ethiopia, and thereby derives a new importance in the East African situation. It has just celebrated the centenary of its occupation by the British, during which its population has increased from 500 to 51,478. To mark the occasion, £7,000 is being spent on a maternity and infant welfare clinic, and a poor relief system which will benefit the Arabs of Aden Colony and the Aden Protectorate—which latter includes the Hadhramaut—with an area of 110,000 square miles. Development of roads, schools, scientific agriculture, and water supply, is to be hastened. The Church of Scotland South Arabia Mission is training native dispensers for the Government land, making simple medical aid available in all the chief centres.

The Arabia Felix of antiquity may again become the synonym for felicity and opulence. Here Christianity was established and flourished from the fourth to the middle of the sixth century. Under the aegis of Great Britain, Southern Arabia is again indicated as the strategic point of entry for the Gospel. Its evangelization awaits medical-missionary volunteers. The World Dominion Movement and the Mildmay Movement at Mildmay are closely concerned and invite enquiry and co-operation.

TURKEY.

Interest is being stimulated in Christianity by several books

which have appeared dealing with the early acceptance of Christianity by the Turkish tribes. Two of these books, one by Dr. Fuad Keuprulu, and another by Professor Hilmi Zirja of the University of Istanbul, have been followed by articles in the paper *Jumhuriyet*, which seek to prove that the Turks, as early as the second century, were reached with the Gospel. They also cite the writings of Dr. Alphonse Mingana of the John Rylands Library at Manchester, who took the view of the early introduction of Christianity among the Turkish tribes.

The certainty that large numbers of Turks were Christians before Mohammed founded Islam will, undoubtedly, counteract, in some degree, the nationalistic opposition to Turks becoming Christians at the present time. This slowly increasing open-mindedness must be carefully guarded against any association of Christ's Gospel with political activities of so-called Christian nations.

UNION OF SOUTH AFRICA (*i.e.*, Cape Province, Natal, Zululand, Orange Free State, Transvaal).

The World-Sunday-School Convention will be held at Durban in July, 1940. About 2,500 delegates will attend. One-half of these will be drawn from South Africa and will include 250 non-Europeans ; the other half will come from countries outside South Africa. The Dutch Reformed Churches of the Cape, Transvaal and Natal have expressed their grave scruples at having free contact with non-European delegates. Their participation in the Convention may depend upon a way being found out of this difficulty.

During the last half-century, the European work of the Dutch Reformed Church has increased three hundred per cent, and mission work among non-Europeans two thousand per cent. About a quarter-of-a-million non-Europeans in the Union are connected with it. Last year it spent £120,000 on mission work, or five shillings for each European church-member.

The Lovedale Colportage Caravans, three in number, have sold, between 1931 and 1938, 9,810 Bibles, Testaments and Scripture portions in English, Afrikaans, Xhosa and Sotho. Most of the sales were in complete Bibles. Proceeds from sales of these Scriptures and books to foster spiritual life amounted to £4,573, 14s. 8d. The National Bible Society of Scotland, and the British and Foreign Bible Society have given generous financial support.

TUNISIA.

The Arab press, as firmly as the French press, continues to affirm its loyalty to France. *El Nahda*, in a leading article, recalls the fact that the number of Moslems in Tripoli have, during the quarter-of-a-century of Italian occupation, been reduced by one-half, and these have also lost the most elementary rights.

France is heavily fortifying the two hundred miles of the Tunis-Libya frontier : in many respects it resembles the defensive line between Egypt and Libya. The Italians are constructing a

coastal road from Tripoli toward the Tunisian frontier, but the French can rapidly concentrate additional forces from Algeria and Morocco by the railway line which links Casablanca, Fez and Algiers with Tunis.

It should be remembered at this time that France, since the *Entente Cordiale*, has behaved with generosity to British missionaries in North Africa. This has not always been easy, with reactionary elements among the Moslems to be considered. For several years when, because of British scruples and fears, the Moslem Emirates of Northern Nigeria were closed to missionary work, France permitted missionary journeys in Moslem North Africa, even in unsettled territory under military control.

Population : 2,608,313. Missionaries : 22, or 8 per million.

NYASALAND.

The Commission appointed to enquire into the financial position and further development of the Protectorate has rendered its report. The following three recommendations are noteworthy :

(1) The marked intelligence of the Natives, and their high standard of literacy, warrant their assisting, as opportunity offers, in administeringt he country. The Jeanes Training Centre, the first to give a course of training to chiefs and their wives, is highly praised.

(2) Secondary education, permitting of specialized studies in medicine, agriculture, veterinary work, animal husbandry and forestry, at a cost of £7,000 annually, is essential to the progress of the country.

(3) The Government of the country will, in time, rest mainly on the foundations now being laid. The duties of administrative officers may have to be reviewed. Many of the duties they have hitherto performed could be done by an honest and intelligent native chief. District Commissioners, however, will bear increased responsibillty, and undertake increased duties.

Population : 1,622,926 ; Christians : 201,257, or 1 to 8 of population. Missionaries : 371, or 229 per million.

UGANDA.

Africa, once known as the Dark Continent, is now, per population, numerically more Christian than the continent of Asia. One of the many outstanding missionary triumphs has been achieved in Uganda by the Church Missionary Society. In 1900, the Society had 62 missionaries and Church membership was 33,900. To-day, these have increased to 163 missionaries and 210,379 Church members (including ninety African clergy).

The country has radically changed. It formerly took four months to reach it from the coast. A good railway now runs from the coast, motor roads ribbon the Protectorate, Imperial Airways

annihilate distance. The country was poor and primitive, but two missionaries brought some cotton seeds in their pockets and persuaded the chiefs to plant them. To-day, nearly a million-and-a-half acres are under cotton cultivation, which supply about eighty per cent. of Uganda's exports. Cotton cultivation has lifted the standard of living and provided means for education and the work of God in the Churches.

Population: 3,686,695; Christians: 329,333 or 1 to 11 of population. Missionaries: 155, or 42 per million.[1]

UNITED STATES OF AMERICA.

Notwithstanding all that has been done, *The Presbyterian* states that there are still ten thousand villages in rural America without a church of any kind, Protestant, Roman Catholic or Jewish; 30,000 villages without a pastor; 13,400,000 children under twelve years of age who are receiving no religious instruction; more than one-half of the population of the nation to-day is not connected with any institution representing organized religion.

Dr. Israel Goldstein, President of the Jewish National Fund, states that 'During the yearly period ending 1st October, 1938, $1,038,752 were collected in the United States for the Fund. This sum is more than forty per cent of the total raised throughout the world.

LATIN AMERICA.

The Pan American Conference held in Lima ended on 26th December. Amongst the decisions put on record was one: 'That all persecution from religious or racial motive which places a number of human beings in a position where it is impossible to obtain a decent livelihood is contrary to all politics and juridical rules.'

A declaration of American solidarity was adopted, in which it was stated that the solidarity of the twenty-one Governments was based on an identity of principles which created a spiritual unity, and these principles were defined as 'the desire for peace, respect for international law, equality of sovereignty and respect for individual liberty without prejudice of race or religion.' The nations assembled reaffirmed their decision to maintain these principles, and defend them against all foreign intervention or activity. '. . . . if the peace or security or territorial integrity of one of the American republics is threatened, it is intended to make the solidarity of the American republics effective by the co-ordination of their respective sovereign wills, by consultation, by conventions, and, finally, by the adoption of measures advisable in the circumstances, each Government acting independently as a sovereign State.'

One of the chief preoccupations of the Lima Conference was the threatening growth of Italian and German influences in the Latin American Republics, which the United States is endeavouring to counteract.

[1] These figures are taken from the *Interpretative Statistical Survey of the World Mission of the Christian Church*, edited by Joseph I. Parker, for the International Missionary Council.

During the past seventy-five years, 5,000,000 Italians have migrated to the Americas. Two millions have flooded Uruguay and Argentina, so that fifty-six per cent of all foreigners in Argentina are Italian, and large numbers of the population, including most of the leading families, can trace Italian ancestry. Next to New York, Buenos Aires is the largest Italian city in the world, outside Italy.

Southern Brazil has a million-and-a-half Italians, and it is estimated that at least thirty-five per cent of Brazil's 48,000,000 inhabitants have Italian blood. São Paulo, the industrial centre, is predominantly Italian. In Peru, they comprise the largest European group.

Italy, by persistent propaganda, by the use of pressure, discrimination, social and economic force or persuasion, has succeeded in converting many Italian settlers to Fascism.

POLAND.

The Ruthenians in South Poland, who number about five millions, belong to the Uniat Church. The 'Polanization' of this Uniat Church has meant its increased latinization and romanization, which is deplored by the Ruthenians.

There is a growing evangelical movement in the midst of this Ruthenian Uniat population; it has a Lutheran and a Reformed wing, which has sixty to seventy parishes and preaching stations and about the same number of pastors and evangelists. This Ukrainian Evangelical Movement, together with the Reformed Church of Poland and the Church of the Bohemian Brethren, form the kernel of a Slav Protestantism.

Since 1935, the evangelical movement has increased in the Polish Ukraine, and has been counselled and guided by the 'Administrative Committee of Eastern European Reformed and Lutheran Churches,' which meets in Warsaw. The Committee is helping the people with a Ukrainian translation of the Bible by the well-known scholar, Ohijenko, in collaboration with the British and Foreign Bible Society.

RUMANIA.

The struggle of the Rumanian Baptists for religious freedom, which has gone on intermittently for the past twenty years, continues. The Rumanian State guarantees religious freedom; the law on the point is clear and just, but when the law is administered by a Prime Minister who is also the Patriarch and head of the Rumanian Orthodox Church, and by the Minister of Cults, who is also an Archbishop, then there is a danger that Church interests may make void the law. The conflict, in reality, is not one between the State and the Baptists, but between Baptists and Orthodox ecclesiastics, the latter of whom seem determined to suppress other forms of worship than their own. Yet they are honourable men, associated with the International Conferences which are promoting religious liberty, and representing the Rumanian Church which is in fellowship with the Church of England.

The Baptists are maintaining a Christian attitude. Their 1,602 Churches are closed and their doors officially sealed, but they have replaced 1,602 church services by 20,000 family gatherings for worship.

CZECHO-SLOVAKIA.

The Statistics Bureau (Prague) stated on the 7th December, that, after the last corrections of the frontiers of Czecho-Slovakia, the Republic has lost to Germany, Poland and Hungary a total of 4,922,440 inhabitants—about one-third of its former population. It has also lost 41,596 square kilometres (19,000 square miles) of territory. Its present territory totals 98,912 square kilometres. In the present Czecho-Slovak Republic there are 8,527,154 Czechs and Slovaks, 512,289 Ruthenians, 377,830 Germans, 100,379 Hungarians, 4,157 Poles and 126,310 Jews.

An official Russian communication states that the Home Office in Prague has dissolved the Godless Associations in Czecho-Slovakia, and the newspaper *Volna Myslenka*, which was their organ, has been suppressed. *Bezbojnik*, No. 28/661, in its report, considers that this has happened by German action, for it estimates that at least 1,000,000 persons had abandoned faith in religion, and might have been won by the Godless Associations. Moscow considers the action of the Home Office in Prague to be a blow to all the Freethinkers of Europe.

GERMANY.

Pastor Friedrich Müller, Chairman of the Provisional Administration of the Confessional Church, is the subject of disciplinary proceedings instituted by Dr. Kerrl, Minister for Church Affairs.

The charge against him is that of directing that a special service of intercession for peace be held on 30th September last, and that he drew up a prayer for peace, which was regarded as contrary to the interests of the State, and, moreover, constituted a 'misuse of the pulpit.'

RUSSIA.

Stalin is reported to be keenly interested in a serious effort to be made during 1939 to consolidate relations between the Russian Godless and allied Associations in foreign countries. A Government subsidy of 36,000,000 roubles is said to have been promised. The Central Council of the Godless Movement aims to bring the total membership of the Godless during this year up to 3,000,000. For the first time, the figures of the Godless Movement in Russia have been officially stated to be 1,949,722. Thirty-four districts are enumerated, but as fifteen made no returns, the total would probably be larger. Instructions have been issued to increase propaganda among the trades unions which have 20,000,000 members, and among the military organizations known as the *Ossoaviachim*, which have 13,000,000 members, and to intensify efforts in Germany and Italy. Associations in the United States of America, England and France, are asked to modernize

their propaganda, to give attention to income derived from members' fees and shares, and to study Russian procedure.

It is advocated that propaganda should be modernized in the following particulars among many others :

(1) The Church should not be attacked by word or deed, but those ecclesiastics who are enemies of the Popular Front.
(2) Say to all men that religion has liberty in Russia, but that the people no longer believe in its deception.
(3) Communists in Russia and abroad should be alert to free youth from the influence of the Church.
(4) Christian organizations can be dissolved by propaganda, therefore enter into them.

It is officially stated that selected lecturers of superior education, who hold conferences in the towns, number 604 and are distributed in twenty-six districts throughout Russia. One year's course of special instruction for propagandists, both in Russia and abroad, is considered necessary, and the proposal is expected to be adopted. The winning of children of school-age is admitted to be one requiring delicacy and tact. The Godless Publishing House at Moscow published last year 500,000 copies of a book for those between six to ten years of age, which had a good circulation. They were made 'attractive' by caricatures of Jesus Christ, Jehovah, Mohammed and Buddha.

Sheimann, in a recent speech on the fifteenth anniversary of the death of Lenin, professed to voice what the masses think of Christ. He said :

> 'Lenin was greater than Christ for he has given social freedom to millions, while Christ has reduced millions to slavery. The final aim of Lenin's new social structure is Communism, of which atheism is a part and without which Communism cannot be realized. Lenin's teaching is stronger than Christianity and will prevail despite the opposition of the Church.'

EASTERN ASIA.

'Victories for Japan have not brought victory,' says the *Christian Universities of China Bulletin*, 'The China Sea is swept clean of Chinese craft ; the entire coast is either occupied or at her mercy ; the chief cities of the nation have been taken ; the railways are mainly in her hands ; the chief inland waterways are controlled by her navy ; a third of the great land of China has been overrun by her troops ; and yet victory escapes her. From a military point of view she is still more than a match for China's ill-equipped troops. She dominates the air ; her seasoned warriors are well screened by guns and tanks ; thus her losses in battle are considerably less than those of China ; vast armies, well trained and efficient, are waiting in Japan or Manchuria for the call to active service ; yet victory and final peace elude her !'

More recent news suggests, however, that China is becoming stronger in the air, and, though her losses may have been as five to one, the character of the country to which she has retreated may begin to redress the balance.

The Bulletin goes on to say :

'In her latest peace terms Japan still maintains the pretence

that Communism was the main reason for the war. She says she desires no territory or indemnity, but demands, as an anti-Communist measure, the right to maintain troops at specified points. That means a military occupation of China and nullifies the pretence of respecting China's sovereignty. Japan expresses her desire for "neighbourly amity" and "economic co-operation." The war could scarcely promote amity, and China, after her experiences in Manchukuo and the Northern Provinces, will be forgiven if she fears economic domination in place of economic co-operation. Behind a façade of sweet-sounding phraseology the rough note sounding extermination to the Kuomintang régime is heard again, and, though wrapped in suave phrases, it is manifest that China proper will, in government, be a second Manchukuo. As Tokio expected, these peace terms have been rejected.'

The opportunity for 'neighbourly amity' and 'economic co-operation' presented itself years ago, when Japan drove Russia from Manchuria. Had she then unreservedly handed over the territory to China, those two of the oldest thrones in the world, China and Japan, might have established a new order, at least in friendship and neighbourly amity, to their immense mutual advantage. But trends, tendencies and actions are controlled by character. Self-seeking, in private and public life, will always lead to ultimate loss, while love for one's neighbour is not only right, but ultimately profitable. The longer this war goes on, the greater will be the residue of hatred, and desire for revenge. *The Bulletin*, in its excellent review, proceeds :

'What is the next step ? The crisis in the Japanese Cabinet suggests that the politicians are full of qualms about the future. The greatly enlarged budget, while containing the normal huge grants to the army and navy, does not include the abnormal expenditure necessary for the "special incident." To have included these war charges in the budget would have more than doubled its size and created panic in Japan. Tactics may delay disaster, but, with a depleted gold reserve, a speedily mounting debt, a market overstocked with internal war loans and no hope of external loans, then exhaustion is on the way. Added to this stringency is the news, unwelcome in Tokio, that both America and Great Britain are offering credit facilities to China.

'The Japanese militarist has always insisted that the economic exploitation of China would eventually pay for the war. That would be true if Japan had freedom to exploit, and huge reserves of capital. Economic exploitation can only be satisfactory when Japan has defeated the main national armies and can use her military might to suppress the guerillas. In Shantung, for instance Japan has only succeeded in collecting ten per cent. of normal taxation during this past year. The forced Japanese military currency is viewed with suspicion, even by her own traders. Attempts to set up a new Central Government have failed to secure the support of any Chinese of outstanding calibre, and the Japanese Commander in Peking admits that he is far from satisfied with

the position. Exploitation not only needs peace and good government, it needs huge reserves of capital, and where can these be found without the goodwill of the peoples of the world ? '

' Loss of face ' with Eastern peoples, as with all peoples, is a bitter experience. The moral courage to endure it is rare. But its exercise in the admission of mistakes would heal sores, not in the Far East only. The newspapers to-day make sad reading, and are a striking commentary upon the need of men and nations the world over for that change of heart promised to those who seek it. Love is still ' the greatest thing in the world.' To-day hatred is too prevalent everywhere.

EVANGELISM.

The Empire Youth Movement has chosen Sunday, 21st May, for Youth Sunday. Special sermons will be preached at Westminster Abbey, and there will also be a broadcast service. The National Young Life Campaign is co-operating, and it is suggested that the day be devoted to the cause of evangelism.

The National Free Church Council, which is holding its Annual Assembly in Bradford, is to consider, amongst other things, the possibility of affiliating with the Federation of Free Churches. It has been suggested that they might also discuss the possibility of a repetition of the ' simultaneous missions ' organized by them in 1900. The Mildmay Movement has been considering the organizing of inter-change county campaigns in 1940. The plan is for about a dozen ministers from, say, Hampshire, to undertake campaigns in Surrey and similarly throughout the country. The ministers, it is hoped, will be willing to give their services free and would only require to be given hospitality and travelling expenses. It is thought that scores of campaigns might be arranged on this basis. Already much interest has been shown in the scheme.

Mildmay campaigns are always carefully planned, and concentrated evangelism is being effected. One evangelist during the last four years has conducted fifteen campaigns in Glamorgan, another describes his work in Kent during that same period : a campaign held in Gravesend produced results that led to a campaign in Ashford ; in turn a call came from Rochester and now from Maidstone. It is easy in this to see a guiding Hand, and to notice how one town may influence another, and how many such campaigns may be a real spiritual impact upon a county. The files at Mildmay reveal a story of Divine leading.

Mr. Morris and Mr. Levett, well-known youth evangelists in Australia, joined Mildmay four years ago during their stay in this country, and they have had clear indication of the Divine leading and blessing. For instance, eight campaigns in Essex came directly as the result of a campaign in Ilford. This experience has been repeated in several counties—Surrey, Yorkshire, and there have been nine campaigns in Lancashire.

Further evidence of abiding blessing was found in new housing areas, where special tent campaigns have been conducted, resulting in the establishing of vigorous Churches and Sunday-schools.

PRAISE AND PRAYER AROUND THE WORLD

EUROPE.

Let us pray for the missioners from the Madras Conference. They are witnessing in the churches of GREAT BRITAIN, to the triumph of the Lord Jesus in Asia and Africa.

The Baptists in RUMANIA are struggling for religious liberty; let us remember them before God.

The flock of Christ is harried in RUSSIA by the Godless Associations. In the Soviet Republics of Central Asia, Christian work is forbidden, but it is being done quietly by men and women at the risk of their lives. The number of copies of Scripture in Russia, treasured and secretly read, is considerable. Pray, without ceasing, for Russia.

The Ukrainian Evangelical Movement, the Reformed Church of Poland, and the Church of the Bohemian Brethren are the evangelical hope of the UKRAINE. They work under the opposition of the Orthodox and Roman Catholic Churches. Pray for them.

Let us pray:

That the Evangelical Christians in GREECE may be upheld in their most holy faith and, in spite of handicaps, may be enabled to witness for Christ. Let us praise God for the 'New Life' Movement, and pray that it may be instrumental in reviving the Greek Church.

Let us ask of God a mental perception of tortured SPAIN: a land littered with the dead and dying; a land of ruined cities and devastated countryside; a land blasted by a conflict more bitter than war—a fratricidal struggle of Spanish intensity. Let us, with Christian sympathy, remember the thousands of homeless people in Spain who have lost their all; and the many thousands who have found a refuge in France, and, in lesser numbers, in Britain. Let us pray that they may be succoured and comforted, and may find in Christ a tender and merciful Saviour.

ASIA.

FAR EAST. Lasting peace can only be achieved along the path of conciliation.

Conciliation can only be founded upon a basis of justice, respect and friendliness. On such a basis, reconciliation between two great Eastern peoples would be of tremendous moral and material advantage to Eastern Asia, and this neighbourliness, extended, would benefit the whole world. Mankind is paying an awful price for its neglect of the only and final rule for the achievement of lasting peace and prosperity: love for God and neighbour. This indicates what every Christian should pray for daily.

The All-Japan Christian Conference, convened in Tokyo at the end of 1938, launched a three year's Nation-wide Evangelistic Movement.

Bishop Kugimiya presided and, in his opening address, gave seven reasons for courage and confidence in the success of the movement.

(1) There is a spirit of enquiry pervading the land.

(2) The people feel their need of spiritual force which can only be found in religion.

(3) A sense of fear and foreboding disturbs the hearts of the people, and they are seeking that which will reassure them.

(4) A new spirit of thrift and self-denial is seen in the people.

(5) There is a great yearning for peace.

(6) There are evidences that the masses are turning to the Christian Church for heart satisfaction.

(7) A new spirit is stirring within the Christian Church itself, shown especially by an awakening of the laity to their duty as witnesses for Christ.

World Christianity points out that a new form of Christianity is being worked out in Japan.

It is not strictly Anglican, German Lutheran, Scottish Presbyterian, American Holiness, nor Roman or Greek Catholic: it will have a definitely Japanese tinge, and Japanese will take the lead in building the Church which professes it. The greatest influence of the missionaries will be exerted by the authority of love out of a pure heart, a good conscience and faith unfeigned.

Let us praise God for the Church in Japan, and remember especially many of its leaders who, in the present situation, are in positions of difficulty. They are patriotic to their country while their Christian conscience condemns the aggression on China.

Let us uphold in prayer the many Christian leaders who are bearing responsibility in China, both in the Government and in leading the armies on the field. Let us seek for China a righteous peace.

China is far away and the terrified noise of 100,000,000 scurrying people, fleeing from home, from bomb and bayonet, from murder, arson, looting and rape, will not reach us unless we are silent at the Mercy Seat. Let us quietly read 'China under the Impact of War' in WORLD DOMINION. We can then join with Christians throughout the world in prayer for suffering China. We can praise God for the enduring faith of Christian Chinese, and for the many who in this time of sore trial are turning to Christ.

The Annual Meeting of the National Christian Council of Japan, recently in session, sent a message of greeting to its sister organization, the National Christian Council of China. The message deplores the war and desires that the two peoples may be bound together in friendship and lasting peace.

Let us then pray for the spiritual awakening of Japan as a result of the Three Years' Evangelistic Movement, and that a Christian peace with China may thereby be hastened.

NEAR EAST. Moslem pilgrims on their way to Mecca and Medina frequently receive, by various means, some copies of the Scriptures. Many are the unsatisfied hearts that later turn homeward from the Kaaba. Pray that these Scriptures may reveal to such, Him who is the Way, the Truth and the Life. Let us pray that God will bless the missionary volume, *Whither Arabia ?*[1], and that it may bring forward medical missionaries to open the Hadhramaut.

There are reactionary forces arrayed against missionary work in Egypt : there are also liberal tendencies on the part of the most progressive elements of the nation. Let us pray that freedom for missionary work and Bible circulation may not be curtailed.

Racial and religious antipathies are rending SYRIA, arising out of a demand for freedom from French mandatory control at a critical time. Let us pray that the evangelical missions and Churches may exert a healing influence.

There is a growing tolerance of missionary work in TURKEY : it will continue if kept free from political associations. Pray that wisdom and tact may be granted to the missionaries.

Pray that, by free consultation and frank discussion between the British Government, the Arabs and the Jews, the Palestine problem may be solved in accordance with the will of God.

AFRICA.

Let us praise God that Africa is becoming one of the most Christian of the continents. In proportion to its population it is numerically more Christian than Asia. The World's Sunday School Convention meets at Durban in July, 1940. There are colour-bar difficulties between Dutch Reformed Church delegates and coloured delegates. Pray that love may find a way to make free contact and fellowship possible.

Let us give thanks for the large liberty accorded by France in North Africa to British missionaries, and pray that French rule may there continue its present policy to the glory of God.

A veteran missionary in NORTH AFRICA writes :

' The most perplexing factor in the difficult work of evangelizing Moslems is the lack of persistent interest at the home end. Some, thank God, feel their responsibility and are doing sacrificial service, but the mass of Christians take small interest in the matter. The resultant lack of funds makes it impossible to keep the work on an aggressive footing. This shallow interest, even among many to whom Christ is precious, is more perplexing to me than all the problems of Moslem evangelization.'

This is obviously a subject for self-examination and prayer.

Though left without missionary guidance and support, a number

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[1] *Whither Arabia?* by Harold W. Storm. World Dominion Press. Stiff paper cover 3/10 post paid. Cloth boards 5/6 post paid.

of ETHIOPIAN Christians are holding fast to their Christian faith and quietly witnessing to it. Considerable numbers of Ethiopians, who have crossed the border into British territory, are being taught the Word of God by missionaries. It is a matter for praise that the Bible Depôt in Addis Ababa is still open, and is now under the charge of an Italian Baptist pastor.

Four temptations constantly assail Christian Natives on the CONGO, and retard the progress of the Church :

1. Heathenism's strong influence to promote a return to heathen polygamy. Cases of discipline are chiefly of this nature.
2. Heathen practices connected with death ceremonies. Christians, refusing participation in them, frequently do so at risk of their lives.
3. Roman Catholic priests and nuns in numbers combat evangelical work. They distribute medals to ignorant Natives who regard them as passports to Heaven. Absolution follows facile confession. Fear of the priest works blind obedience.
4. The commercialization of the country, and the temptation of Mammon which destroys spiritual life. Let us pray then for Native Christians on the Congo.

AMERICA.

The United States and the other nations of the twenty-one republics met at Lima (Peru) for two weeks' sessions, which closed on 26th December, 1938. Pray that, by their standing together for 'liberty without prejudice of race or religion,' peace may be assured and the work of true religion set forward.

THE JEWS. Let us ask of God that we may not become insensible to the tragedy of suffering Israel. Let us prayerfully read the article in WORLD DOMINION. 'The Position of the Jews in the World To-day.'

Moslem Turkey is protecting its Jewish citizens and will permit no one to harm them; parts of Europe with Christian traditions, harries and hates them.

Greater Germany has 350,000 Jews less than when Hitler came into power; Czecho-Slovakia seeks to oust its 150,000 Jews and 20,000 who sought sanctuary from Germany; 600,000 in Hungary are fearful of the future; seventy per cent. of Poland's 3,500,000 are on the bread line and are not wanted; while the door of a National Home in Palestine seems to be in danger of closing. Let us praise God that a far greater number of Jews are now coming to Christ than ever before.

Oh Lord how long is Thine ancient people to suffer ?
Make bare thine arm, O Lord !

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World Dominion

Talks on Tambaram

By a World Dominion Representative.

A GROUP of over twenty delegates of the Tambaram Conference found themselves together on a liner. They arranged to meet every day to discuss the topics of that Conference. Central and West Africa, Egypt, India, Asia and South America were represented. It was interesting to note the reaction of different fields to the dominant problems of the Conference and to realize that no general ' findings ' can solve all questions. That one area can learn from the experience of other areas became apparent. It was also clear that particular fields tend to become stereotyped in the use of methods of work and in their outlook. There is not sufficient adaptation of means to ends, and a thorough examination of everything being attempted needs to be conducted periodically to avoid blind alleys or unfruitful results.

Another thought that came to some of us on hearing national leaders speak of their problems was that, when it comes to the application of Christianity to ways of living, we of the West have not so much to contribute to them as we fondly imagine.

The group had often occasion to discuss the position of the missionary in this new day. It was interesting to note that the indigenous Church leaders were all emphatic on the need for *more* missionaries. They insisted that the task of the Church was merely begun, it was very, very far from being within reach of completion. It was so great, in fact, as to be beyond the resources of any indigenous Church they knew. This found equal emphasis whether it was South America, Africa, Egypt and Moslem lands generally, or India, and, in short, any other part of the field. 'There are *more* non-Christians in the world to-day than there were ten years ago.' That, it was said, described most situations confronting the Churches represented. It is in fact as serious as this : that the Christian Church lives and works to-day in an environment which is growing steadily more non-Christian.

The Indians complained that the missionary tended to 'stay put,' whatever happened to the Church, especially in the case of the smaller missions who also had a weak idea of the place of the Church. Missionaries were needed, badly needed, but so often to-day they were appointed to a particular station or to an empty bungalow rather than to a new outpost of a growing work. One-half, at least, of the areas of India, called for the opening of new work, yet the missionary force had been more or less stationary for the last ten years. Mission and Church, it was said, tended to operate in the same area, and there was often an undefined relationship between them. The Church of India and the Methodist Episcopal Church had planned a closer relationship between Church and Mission, but there were still many problems unsolved. The London Missionary Society in South India had placed its six districts in Travancore under Indian Superintendents. Many changes were taking place indicating attempts to meet the changing situation, but still the need of *more* missionaries and a new strategy of evangelization was felt by all.

Our group never got away from the problem of the unfinished task and the best approach to it. As discussion developed, the claims of altogether unoccupied

regions were set over against those of areas, better known, bordering on, or interspersed between, the present Mission and Church fields. It was felt that the first should not be neglected, but there were often peculiar difficulties of climate, language and politics which made it impossible for these areas to be approached by pioneer groups and inexperienced missionaries. Great loss had been incurred and little progress made through such efforts. The Churches and their workers in co-operation with older experienced missionaries are best fitted to attempt these more difficult tasks. It was realized that the problem of the second, or 'occupied' fields, yet unreached, or inadequately worked, needed a fresh approach. (1) Missions who laid claim to them should define the regions which they could reasonably hope to occupy. (2) Other missions, preferably of similar views, should be directed to these areas. (3) The Church should be encouraged to take over more of these areas as its evangelistic field. (4) The Church and Mission should set up joint evangelistic councils for further evangelism. (5) While a thinly spread evangelism might cover a large district by an annual visit or so, this could not be called occupation, and while as large an area as possible should always be covered, the work should be thoroughly done.

One member of the group pointed out that many missionaries had no intelligent idea of their surroundings. She said that the possession of good maps and all available information of the area was a *sine qua non* for effective work: that all that concerned the area, its peoples, their work, their thoughts, difficulties, ambitions, should be known to the missionary.

Ever and again the contrast between urban and rural work came up in the discussion. Our African friends felt that the townships of Africa for the most part were new creations and the people more active there. Revivals had taken place in these towns which had influenced the whole countryside. The African town was still rurally conscious.

This was different in India, Japan and China; where the old established life of the village is the key to the missionary situation. In China recent experience shows that the village is the real unit, from which other villages can be reached. The market town of a group of villages is a good starting point. In India there is antagonism between the interests of the town and the village, and the rural evangelist needs to live in the country if he is to have any influence upon it. The fact that most missionaries are urban-minded and trained, militates against adequate attention being given to rural areas, which are still largely untouched, and where a great forward movement is urgently needed. In Moslem lands, where there is no marked response, it was felt that there should be widespread witness, and wherever intensive work was possible it should be centred round the dispensary and school. It was thought vitally important that men's and women's work should be closely co-ordinated.

This latter proviso, it was considered, did not only apply to Moslem lands ; it was urgently needed everywhere. The practice of dividing up interest at the home base into men's committees and women's committees, while it may once have had reason, was felt to-day to be anomalous. All the resources of the whole Church ought to be available for a wisely-planned work centering in the emergence and growth of indigenous Churches, and the approach from the outside should be a single one. Many quite anomalous situations were pointed out in the field to-day and a great deal of lack of co-ordination and waste was traced to this separation of men's and women's work. Some missions had abolished this separation on the field and retained it at the home base. It was felt that this anomaly should be abolished altogether, if the work is to be properly co-ordinated.

As the discussion proceeded from day to day, it became clear that all felt that much extension, now possible, was being held up by lack of workers and by the want of a strategy of evangelism. To meet the need of rural areas a fuller and more intelligent preparation of theological and

Bible school students was needed. Such workers must be rurally minded. Those with an urban outlook could never be happy in such work. In Japan it was asserted that a Church of fifty to a hundred could, in the course of a few years, be founded in every village centre, if there were sufficient workers of the right kind. Present experience fully justified such a statement.

These problems, viewed from the African, Indian, South American and Moslem point of view, became illuminated in unexpected ways. Before we separated it became clear that any general findings and principles enunciated by the Conference have necessarily to be applied to local situations in the various countries. This is the task which now confronts the various national Councils and other bodies in the immediate future.

Siam : A Call for Readjustment

As a result of the work of the various missions, the Church of Christ in Siam has been established. This is an important event in the evangelical history of the country. It consists of fifty-three Churches whose members are Siamese, and twelve whose members are Chinese. Of these only six of the former and one of the latter are self-supporting. Most of these Churches are in urban centres and the organized Church is weak in the rural areas.

The total membership is 10,000, of which 1,070 are Chinese Christians and the remainder mainly Siamese. The total Christian community is estimated as 14,000 out of fourteen-and-a-half million people, which is less than one in a thousand.

There seems to be a call for a revaluation of the various types of work. If this should result in freeing resources for a programme of widespread, and persistent evangelism, the result, we believe, would be seen in an expanding Church, instead of in decreasing membership as at present.

Living in Eternity

Address given by Dr. J. Douglas Adam, at the Mildmay Conference, April 1939.

As I understand it the supreme emphasis in this series of addresses is the fact of the reign of Christ in each life in relation to the coming of the Kingdom of God in the whole world. It is the preparation of the individual for his part in the achievement of the universal. For the individual is a microcosm of the universal. Christ seeks to make the individual a universal character. For He discovered both the individual and the universal.

In order to make the individual realize his destiny, Christ seeks to raise each life into an eternal relation on the one hand and into a world vision and sympathy on the other. For the eternal Lord carries the plan of His world programme in His own consciousness. It is the fulfilment of His own attitude. He seeks to live it out in each, and it is only as the individual rises above and beyond all merely earthly ideas, and enters into the vision and purpose of Christ, that he really becomes a co-worker with Christ for the fulfilment of His world purpose.

Towards the equipment of the individual for the realization of the cosmic programme of Christ he must be brought into, and kept in, contact with eternity where the plan of Christ exists. And for this equipment of the individual eternity presents two aspects: now and hereafter: a present relationship and a future hope. Eternity can never be a radiant hope until it is first a present experience. And it is in the present experience of eternity that the heart and mind enter into the understanding of the universal purpose of Christ. For there are two universes, an unseen and a seen. And nothing can have abiding value in this visible world unless it is brought from the unseen world. All real brotherhood and universal morality must come from eternity, otherwise it is merely earthly utilitarianism, having no permanent value, or uniting power.

It is my privilege at this time to emphasize the individual relation to eternity. I would, therefore, define a Christian's relation to eternity as fourfold: (1) A conviction; (2) An experience; (3) An expectation; (4) A testimony.

(1) *Eternity as a Conviction.*

One who lives in the friendship of Christ is sure that there is an eternal world: that transcending this world of things, of material bulk and human affairs, there is an eternity and its plans, waiting for the right of way into every earthly concern and relationship *now*. For it is the unseen world which alone can give real meaning to the affairs of this passing world. If there were no eternal world contemporaneous with this visible sphere there would be no mystery in our human life. Mystery arises out of the interpenetrating of the eternal world with this world, through lives which mediate eternity. It is these lives which introduce the supreme values here. It is these values imported from eternity which make this life victorious and progressive. Some people laugh when a Christian declares that his citizenship is in heaven. But it is Christian people, by living in eternity, who bring the spiritual architecture and mathematics of eternity into time. It is real living and thinking in eternity which alone can make the difference between a quarry of stones and a cathedral in the affairs and relationships of this present world.

The supreme trouble in our time is the comparatively few people who are under the spell of the eternal world and its plans. It is not first-class brains which bring moral progress. There is no such thing as progress except as it is translated from eternity into time by obedient souls. It is not primarily the human mind that enlightens the world, but the human spirit illumined and inspired by the eternal Spirit. The mind is not the creative power in us, but the spirit. There can be no progress unless the spirits of men enlighten their minds.

The pioneers of all that is of supreme value on this earth are those who mediate the eternal plan and power. The eternal world is the real, the only creative world.

(2) *Eternity as an Experience.*

When Jesus defined eternal life it was not in terms of longevity. He said this is life eternal to know God and Jesus Christ whom He hath sent. That knowledge is primarily a present experience. Jesus did not postpone eternity until this mortal life is over. Eternity is first a quality of existence and is above space and time. Popular thinking banishes eternity to a future state, with time and things now in the saddle, with religion as a soporific for the present life. But nothing could be more untrue. There are certain spiritual and eternal facts which are absolutely necessary for a reasonable existence here and now, and these imperative facts come from the eternal world and are mediated through human experience.

Many Christian people have lowered the meaning of life by shutting off their experience from the continual overtures of the unseen world. There are certain facts which are absolutely necessary for this present life which are introduced into the human lot by those who see and hear the eternal purposes. Without these facts there is no authoritative morality.

These eternal facts are the elements of which true progress is made.

There is an atmosphere, a plan, a power, which come to the affairs of this earth only as translated by a certain type of living. That type of living changes one's own spirit, one's own mental outlook, one's own relation to other people. It has an immediate spiritual and economic value in one's own life for which there can be no substitute. It is eternity being mixed with time, in a human life. It is the unseen being bridged into the seen by an obedient soul. *And that life being changed from eternity also tends to affect* and change other lives. There is a gentle, aggressive influence exhaled which affects the spirits of others. It tends to subdue arrogance and hate and strife, by the atmosphere it carries. And by affecting the spirit of others, that fact changes and rearranges and enlightens their mental outlook, without discussion. It is a new climate upon human affairs.

That is the psychology of the social change wrought by the lives of the early Christians.

And those who let this experience dominate them know that they are *en rapport* with the eternal world. They may not argue, but they communicate. They traffic in eternal commodities. They know that God is fulfilling a purpose through them here on the spot. All other kinds of human experience are stereotyped. They are redundant. They are echoes of the past. But those who mediate in time a present eternity introduce to this world the originality, the expansiveness, which reside in the unseen. For the real triumph of human life is not one world at a time, but the interpenetration of time by eternity now.

This individual contribution to the affairs of this world has at the heart of it a consciousness which is spiritually and psychologically unique and original. The person who lives in eternity has a different consciousness from those who do not so live. The most intellectually brilliant are without the elements of illumination and without the atmosphere carried by those who mediate eternity. There is an awareness of eternal co-operation on the one hand, and of a universal outlook and sympathy on the other, which is unshared by any mere earthly mental experience.

All the efforts after universal accord which are at work in the world to-day are only echoes or imitations of the Christ sense of universality. *The Christian missionary enterprise* is the original and fundamental expression of universality on this planet. That is an historical fact. And that enterprise brings its sense of universality out of the eternal world and it is stamped with the authority and signature of God upon it. So much of human effort which attempts to imitate this universality born in eternity is mere earthly dialectic and carries no sovereign authority.

(3) *Eternity as an Expectation.*

There is no contradiction between eternity as a present experience and as an expectation in the future, because while we are in the flesh, the eternal in us cannot have

complete correspondence with its environment. A diver at the bottom of the sea can have real contact with the atmosphere above the sea, but it is a very partial contact. So there are facts in the eternal world which cannot be realized in the flesh. There cannot be complete conduction of human aspiration on the one hand, or of the eternal answer to it on the other. It is the difference between the part and the whole, or of twilight and noontide. But, at the same time, our present experience of eternity is the guarantee of the expansion and perfecting of that experience in the future. Eternity as an expectation is the flower and fruit of eternity as a present experience. As an expectation it means the shedding of the husk of human limitation as a chick breaks through the egg-shell. So that it means personal identity, permanence, victory and expansion of the human personality beyond the veil. Physical death could no more destroy or injure the soul than a sword could cut a sunbeam. They belong to different worlds. The collapse of the physical side of us marks the soul's fresh start, as the butterfly flutters into a garden out of its husk of limitation. It is the soul's new adventure freed from the grossness of the physical. When the soul transcends these impedimenta of physicality then aspiration will become achievement. The possibility of defeat will be over. The law of antagonism will be vanquished. The soul will live its life without conflict. The eternal life enters upon its own. And all that in the body which was held back from complete expression will have its fulfilment, and all that the love of God had to give will be received into the emancipated soul without obstruction.

Fellowship which is here only partial and occasional will be complete and continual. There will be nothing to chill the atmosphere or to cloud mutual understanding. The present dim knowledge, which breeds fears, hesitations and contradictions, will become clear radiant knowledge. Christian character will be crowned. Struggle will give place to permanent victory. Liberated from the flesh, righteousness achieves its final eternal domination.

But we must bear in mind that it is impossible clearly to visualize what takes place when the veil of flesh has been rent. We cannot picture the conditions which are beyond present human experience except in terms of what has already been experienced. In this present sphere we have not the illumination, nor the language, nor the grasp of eternal situations to understand what is beyond the categories of human comprehension in the eternal world. When the most inspired souls vizualize the conditions in eternity they can do it only through the symbolism of what they have known on this earth. They can use only earthly images, such as the end of a fight, a finished course, a crown, no night, no pain, no sorrow. What is awaiting over there is beyond our power to grasp. 'Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared . . .' But we know it will all be worthy of past hints, worthy of God's unspeakable love for His children.

(4) *Eternity as a Testimony of a Present Experience and a Great Expectation.*

We are here to bear witness of our relation to eternity. 'Every man that hath this hope in him purifieth himself even as He is pure.' Mere earthly values are utterly discounted by those who live under the power of eternal reality. Eternity simplifies the earthly outlook. It instantly revises all values without a word being spoken. So much that is cherished by the world simply falls away as outside the sphere of interest. From one point of view it may be considered a narrow life, but it is narrowness to achieve universal breadth. It is life as a focus point to receive from the eternal world the things which this confused and staggering world so urgently needs and without which it must perish.

We are here to bear witness individually and corporately that eternal values must govern human affairs in every sphere. It is such a witness which carries the power of God at the heart of it. The witness knows that God is on the task doing His own almighty work. Such testimony

reaches the lives of many careless people in the deepest zone of their consciousness. A man possessed by eternity, at a board meeting, simply by the atmosphere he carries may change the attitude of arrogance and hate in the hearts of some of his associates. A man told me he went to hear a real eternity-possessed soul speak on a purely literary subject. The lecturer had spoken only for a few minutes when this listener said he felt as if someone had drawn back curtains and he was looking straight into eternity through a human witness of it. Not a word had been spoken upon that subject. It was a life witnessing to the unseen.

This witness is not primarily a discussion. It is a climate. It is a life, giving God His own opportunity to manifest Himself. For, ' It is God that worketh in you ' ; ' They took knowledge of them that they had been with Jesus.' God mixes eternal light and power with the common situations of life as an engineer mixes mathematics with iron in the making of a bridge, as an architect mixes architecture with stone in the making of a cathedral. God is at work and He will complete it if men and women surrender to His initiative, and cease from their own ways and the ways of this passing world.

The ultimate goal is not our problem, it is God's. Our problem is the recognition of the Divine initiative and purpose. The labourer does not grasp the full purpose of the architect. The soldier does not enter into the whole plan of the general. There is an intelligence, a design, an activity, a power, working behind every obedient life : not your intelligence or mine. We are here to bear witness to life being lived in the eternal—to the life of love, which has already united the eternal society, and which is universal there. We are here to seek that the will of God shall be done on earth as it is in heaven, and our business is to let the spirit of eternity manifest itself on the earth : the spirit of peace, of harmony, of power, of permanence, of joy, as against the unrest, the strife, the weakness, the futility and sorrow of this passing world.

'While we look not at the things which are seen, but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal.'

The War Psychology and Religion in France

The gravity of the international situation has apparently revived an interest in religion in France. Religion indeed has almost become a fashionable topic. The newspapers publish short paragraphs dealing with the helpful influence of religion in these troublous times, and the booksellers display an unwonted number of books bearing religious titles.

Anti-God propaganda has in recent years been active in France, especially among French youth, and it is among youth, both Roman Catholic and Protestant, that the reaction is most marked. During the last week in April Paris was impressed by a demonstration of the *Jeunesse Agricole Catholique* Movement, which, as its name implies, is composed of young country artisans. Twenty-five thousand of its members thus publicly witnessed to their religion, afterwards attending a solemn High Mass. A like spirit is moving the leaders of Protestant youth who direct the Scout and Guide Movement. At a recent international conference of the leaders of the Movement held in France, the French delegates expressed a desire that the Movement might be more definitely known as a Christian organization. The increasing membership of the Bible Union, and the unprecedented number of summer camps arranged by Christian leaders for French youth this year, indicate the general religious awakening.

The evangelization of France has become a vital issue in the union of French Reformed Churches; the first National Synod taking as its watchword: 'First let us evangelize.' A new note of urgency is now heard in sermons and Bible studies; Churches are 'adopting' slum populations and conducting evangelistic campaigns. There is a clearer perception, too, of the important role of the laity in religion and a demand is heard that men in every walk of life should regard themselves as non-professional missionaries. An effort is being made to keep alive the evangelistic fervour in young men, who, having served well in various Christian activities in their youth, are apt to become indifferent as they enter manhood. 'Every Christian a Missionary' is a popular slogan which expresses the new spirit of Christian witness and enterprise.

This Christian witness may take forms which are peculiarly French. For example, the Roman Catholics have an organization named the '*Jeunes Filles Catholiques de la Société*, more familiarly known as the *Jeunes Catholiques des salons*. As their title suggests they are a body of young women who move in the best social circles, which they seek to permeate with Christian influences. Cardinal Pizarro says the purpose of the Church is 'to prepare society girls to become such Christians that others may want to become like them.' It seems that the tide has turned in France.

MARGUERITE JOYE.

The Future of Religion in Spain

'WAYFARER.'

THE Spanish Civil War is finished. A general sigh of relief went up when the news was flashed round the world. The surrender of Madrid on the 28th March, brought to an end one of the most tragic episodes of modern history. The collapse of the Republic surprised nobody. Indeed, a Nationalist victory had never been in doubt. Germany and Italy were determined that Franco should triumph. No heroism could prevail against the superior training and equipment of their troops. Moreover, they poured into the country a supply of reserves that kept the balance continually weighed against the Government.

The struggle was not only hopeless, but inglorious. For stark cruelty it has rarely been surpassed. We have talked at various times with refugees from both Government and Nationalist territory, and the stories they tell are equally horrible. Crimes have been committed in the name of God and anti-God. The 'red' massacres of Barcelona and the ruthless repression of the Basque autonomists, to quote but two known to everybody and denied by none, are an indelible stain on the honour of both parties engaged in the conflict.

Let us turn, however, to the religious side of the question, for it is with this that we are chiefly concerned. Generally speaking, both Government and Nationalists respected the liberty of worship obtaining in Spain at the beginning of the Civil War. The Republican Government, after the suppression of the extremists, reaffirmed this. Roman Catholic priests were invited to return to their parishes and promised protection. At no period were Protestant liberties threatened. Even during the most critical period of the struggle services continued as usual. I think of one church where, in happier days, I often worshipped. Two shells have penetrated the roof and the windows have been blown to fragments. The large con-

gregations of pre-war days have dwindled to thirty. Yet they grimly carry on. It was Christmas morning. Service was held in the vestry and the singing of hymns was accompanied, not by the organ, but by the droning of enemy air-craft overhead. The minister spoke of the Prince of Peace whose perpetual presence was manifest in the faces of the worshippers.

In Nationalist territory Catholic worship was celebrated with all the pomp of monarchical days. Religion and politics, as in those days, worked hand in hand. The war was declared to be a Crusade, and tanks were blessed by Bishops. Yet religious liberty was generally respected. Protestant services continued as usual in the big towns and were often well attended. The chief exceptions were Salamanca and Valladolid, where the evangelical churches and schools were closed. The minister of the former, the Rev. Atilano Coco, a young clergyman ordained by the Archbishop of Dublin, was shot, while the venerable incumbent of the latter, the Rev. Fermin Borrobia, was condemned to thirty years' imprisonment. Neither of these men took any part in politics.

Liberty of propaganda, essential to the life of a minority, was granted by the Government and refused by the Nationalists. While the sale of the Bible reached record figures in Government Spain, colportage was not possible in the territory occupied by General Franco. Registered parcels of Bibles sent from London to Vigo were undelivered. After protests covering many months they were returned marked, ' Prohibited by the Military Censorship.'

Early in the conflict fears for the safety of the Spanish minority led the British Committee on Co-operation in Spain, to ask General Franco for assurances. These were readily granted. On the 11th November, 1937, the ' Generalissimo,' speaking through the mouth of his representative, the Duke of Alba, guaranteed to Spanish Protestants, in the most formal manner possible, both liberty of worship and propaganda. The letters embodying these guarantees were published in *The Times*, and

were of considerable propaganda value to the Nationalist cause.

We do not doubt General Franco's sincerity in making this declaration, but we should like to draw his attention, and that of the Christian world, to certain undeniable facts. Eighteen months have gone by since these guarantees were given, yet the Protestant Churches of Salamanca and Valladolid remain closed and Señor Borrobia, Pastor of the latter, is still in prison. Moreover, at the time of writing (28th April), the Protestant Churches of Barcelona are all closed. For several Sundays after the Nationalist occupation they remained open. Catholic newspapers were jubilant about this and articles appeared in them entitled: 'Protestant Freedom in Nationalist Spain,' and 'Protestants in Spain thank Franco for Freedom.' On this evidence statements made elsewhere as to the persecution of Protestants were discredited. Suddenly, without warning or reason, the Protestant churches in Barcelona were closed by order of the Governor, General Alvarez Arenas. A request for a revision of this decision received a prompt but negative reply. Moreover, during the last few days serious news has filtered through from Spain some of which has been reproduced by serious, secular newspapers. However, as we have not actually received the decrees to which we are about to refer, we quote from them with reserve. Two or three weeks may pass before actual confirmation is possible.

It is declared:

(1) That the Civil Marriage Bill has been repealed and that sixty days have been given to all married under this Law to re-marry according to Roman Catholic rites. Failing this, their children will be declared illegitimate. Now, as Confession is required before marriage in the Roman Catholic Church and no 'heretic' can receive absolution, remarriage, under these conditions, would be equivalent to being received into that Church. What will be the position of non-Catholics under this decree? The Spanish Embassy confirms the promulgation of this Law, but at the time of writing, have not received the text The conservative

French newspaper, *Le Temps*, in its issue of 25th April, says that more than 30,000 couples in Madrid alone are affected. They are being re-married at the rate of 650 a day.

(2) The teaching of the Roman Catholic religion is obligatory in the schools. Images and crucifixes, removed under the Republic, have been reinstalled. Children are obliged to attend Mass. Has any provision been made for the exemption of non-Catholic children? We have heard of none.

(3) All Civil Servants are required to give proof of Christian, that is (in Spain) Catholic piety (*Pruebas de piedad Cristiana*): that is to say, fulfil the obligations of the Roman Catholic religion. Again there is no mention of exemption for non-Catholics.

(4) A list of prohibited books has been prepared. Only accepted books may be circulated in Spanish in Spain. Enquiries at the Spanish Embassy brought forth the statement that the Bible is not included in this list.

The above-mentioned decrees, if not attenuated by clauses not mentioned in the first report, are additional causes for anxiety.

On the 19th April, 1939, a deputation from the World's Evangelical Alliance and the British Committee on Co-operation in Spain and Portugal, again called at the Spanish Embassy in London. In the absence of the Ambassador the news of the closing of the Barcelona churches (the other information mentioned above had not then been received), was brought to the notice of the Chief Secretary, the Marquis de los Santos, and the contrast between this event and the promises given on the previous visit were emphasized.

So much for the past and the present, but what about the future? Will religious liberty be maintained? Will there be an open door for Protestant missions? These are questions which greatly pre-occupy the minds of Evangelical Christians. Opinions vary on this very important matter. During the course of the war an American missionary in charge of a Bible School at Granada called on the Governor and asked permission to

continue his work. This was granted, but the Governor added that it hardly seemed worth while, as soon there would not be a single Protestant, Jew or Mason remaining in Spain. In spite of the permission received, conditions made it impossible for this school to continue. This statement is obviously a merely personal opinion of the official in question and possibly of little value. Yet some such obligatory religious unity has been referred to recently by Nationalist orators. One of them, speaking of the new Spain that is to rise on the ruins of the old, said substantially the following: 'Spaniards will be brothers united in one conception of the State and one religion.' Such statements, although possibly unofficial, cause anxiety which only the complete fulfilment of General Franco's promises can allay.

No impartial person can doubt that Protestantism has an important contribution to make to the new Spain even as it had to the old. Christ has ever been in the very front of the Evangelical programme and only He can heal the wounds of a stricken land. It is a sad fact, that cannot be denied, that for generations masses of the Spanish people have considered the Roman Catholic Church as the enemy of everything they hold dear in life. It would seem to us that this hatred can hardly have been changed into love by the conduct of the clergy in Spain during the Civil War. Unless the whole tragedy is to be repeated at a later date, in an even more terrible form, the attitude of the people towards religion must be changed.

It was not by chance that the infuriated mobs who burned Roman Catholic churches spared Protestant places of worship. It is evident that their hatred did not extend to Evangelical Christianity. The Protestant pastor, ever the friend of the poor, has won a place for himself in the heart of the Spanish people. Protestants, therefore, are in a peculiarly favourable position to engage in a work of spiritual appeasement. Their co-operation is invaluable and available to all who seek to raise Christianity from the disrepute into which it has fallen. Among the most potent allies would be a small, but intensely

spiritual, Roman Catholic minority, which, much as it differs in doctrine from Reformed Christianity, nevertheless incarnates in its life the virtues associated with the divine Name. The Cross, too often seen hanging from the girdle of predatory priests, or the necks of massacring Moors, must be given a new meaning in the eyes of the people. They must see it as the symbol of love and sacrificial service. There is no short cut or easy way. Only by infinite patience can hatred be changed into love and a new Spain rise from the ruins of the old. Intolerance and oppression can do no more than force Spaniards to an outward conformity. Only love can change hearts. It is in order to take part in this divine work of redemption that Protestantism claims its place in Spain.

Young People of Jugoslavia

K. M. Sitters.

AFTER fifteen years of work in the Jugoslav Young Men's Christian Association we can state with confidence that we have in our Associations young people as intelligent and interesting as can be met with in any other country in Europe. The majority of them, of course, are Slavs, but some are Hungarian, and some are German. They belong to different Churches, Orthodox, Roman Catholic and Protestant ; live in the three principal cities, and in many towns and villages throughout the country, and represent many sections of society : young business men, students, middle-school boys, apprentices and land-workers.

If you ask why they join the Young Men's Christian Association and what it means to them, the answer must include several reasons. They join it because their friends are members and they like its sociability and friendliness ; because it offers them sports and games ; because they have been in its Summer Camps and admire the spirit of them ; and because they are seeking an ideal in life and

are attracted by the word ' Christian ' in the title. The other day some of the middle-school boys in one of our centres said to the Secretary, ' We want a Bible-study group of our own. We come here for that sort of thing. Everything else which the Young Men's Christian Association has to offer us we can find in other clubs.'

It is all very well for people to say that youth is youth all the world over, and that the young people of one country are very much like the young people of another country. That can be true only in a superficial sense, for there are special characteristics in every nation and some of them are most important factors in the life of youth. In Jugoslavia, for instance, politics have an influence over practically all young people, and poverty, or at least financial considerations, over a good many.

To take politics first. However comfortable it may be, home is considered by many people to be a boring place in which to pass one's evenings, even in winter. (We wonder sometimes whether open fires might not prove more of a magnet than closed stoves.) Home is very well for children who have their lessons to learn and go to bed when these are finished, but older people like to go out and meet their own kind. A *rendezvous* may be made at a friend's house, or, if not, the cafés are open till far into the night, and in summer the little tables are spread on the pavements in such air as evening in the city can produce. Over a cup of coffee or a glass of beer the older men talk politics for two or three hours consecutively; younger men follow their example, or walk up and down the main street, which is their *corso*, discussing *ad infinitum* the affairs of Europe or of their own land.

It is almost impossible to disentangle any problem from the maze of politics. Social services, such as hospitals, day-nurseries, clubs, and night-shelters, depend on grants from the Ministries. Graduates from the universities often complain of the difficulty of getting posts unless they have ' protection ' from some one in authority. Students, fighting for what they call ' academic freedom,' contrive somehow or other to identify their cause with that of

their favourite political party, and the arguments for and against it never reach an ending.

Anyone, therefore, who wishes to help the young people of Jugoslavia through the Young Men's Christian Association, or any other Christian society, must understand their absorption in political problems and must know how to inspire an equal or greater enthusiasm for higher and more lasting things. 'If only,' one of the Y.M.C.A. leaders often says: 'If only you could give to Christ and to His service the time and energy and devotion which you give to the discussion of politics, your lives and homes and universities and places of business would soon be transformed.'

And then poverty. There are, of course, a certain number of young people who are in good positions as far as this world goes, and many more who manage, with a struggle, to make ends meet. But there are others on whom too heavy a burden is resting, a burden of semi-starvation and debt and ill-health which seems quite unsuited to the shoulders of youth. There are a hundred causes for this burden, but one of the most frequent is an unquenchable desire for higher education, because it is considered likely to lead to a good position, perhaps a position in Government service with a pension in the future.

Aglow with such hopes many a boy of eighteen or nineteen has left his father's cottage and stony bit of land in Montenegro or Herzegovina and come to study at the University in Belgrade. Perhaps his family can provide him with a pound or so a month upon which to live; perhaps he is penniless and tries to get a grant from some society, or to keep himself by polishing floors, waiting in a restaurant, or selling milk. Too many students are clamouring for such work, and the severe winters, and the wretched lodgings, and the insufficient food, are not factors which contribute to diligent study or to success in examinations; besides, they exact a heavy toll in tuberculosis and other illnesses.

'If we get through our final exam. in June,' said two

sisters, Y.M.C.A. members, the other day, 'the worst will be over. But oh! we *have been hungry*!'

In one of the English classes held in the Association the students were asked to describe the room in which they slept or lived. With a tinge of bitterness in his brave sentences, one student wrote as follows:

'My room is a little garret in the centre of Belgrade. Still, it is large enough for a boy of my sort, that is to say, a poor student. You will come to see me? Excellent. You must mount up to the fifth floor. I am sitting at an ancient table which is my writing-desk. The atmosphere is piercing, searching, biting cold.

'Now there is a knock at my door. Who is it who disturbs me in my garret? "Come in!"

'"My dear friend, how are you? A Merry Christmas!"

'"Thank you, I wish you the same."

'"How are you, in this hot garret?"

'"Thank you, I wish you *not* the same."

'I ask him to sit down, and offer him my chair, wherefor I rise, since it is the one article of its sort in my room. I seat myself on my bed—a bed of wooden bones, with an iron heart, a tremulous, chattering bed, even in sleep.

'"I have come for my book," says he.

'"Certainly, my friend, but where is it? In the cupboard? Excuse me, dear friend, the cupboard is pretty old. At last you open, old cupboard!"

'"But your cupboard is only a box!"

'"Yes, dear friend, a large box. But the book is not here. Where can it be? Ah, it is in my bookcase."

'"Where is your bookcase?"

'"Over the cupboard."

'"I see no bookcase, only books."

'"My bookcase is without walls and without corners: very expansive, especially in the direction of the ceiling. Hurrah! Here is your book, dear friend."

'"You seem to live in the higher spheres of Belgrade."

'"Yes, I have a lovely view of the roofs and chimneys. Mind my curtain, dear friend: it is ragged, but a curtain is a curtain. You will already go? It *is* rather cold here. The stove in the corner has a soul of ice. Goodbye, and a Merry Christmas!"

'In three-and-a-half steps my friend has passed from the window to the door of my room.

'"Good-bye, dear friend, good-bye!"'

Amongst these young people there are a good many who are seeking righteousness. At a Y.M.C.A. gathering the other day, a student described himself and the seventy others who were present as a 'little company who love the truth.' Another described the work of the Association as 'exactly what Jugoslavia needs.' This article is written in the hope of calling forth more sympathy, prayer, and support for the work which it is doing.

Reference has already been made to camps and English classes and sports. There are also a good number of lectures on popular subjects and many tea-parties, because they afford such excellent opportunities for making friends, and friendship is the best basis for more intimate talks. These things combined make a framework for the most important part of the whole : definite teaching about the Lord Jesus Christ.

For example, a conference for students was held this year for a week at Easter on the Dalmatian Coast, when fifty men and twenty women students met for discussion of various subjects near to their hearts, such as, 'The Development of Student Life in Jugoslavia'; 'The Problem of Closer Friendship between the Churches'; 'Economic Factors in Peasant Life,' among others. The majority of them were Serbs, Croats and Slovenes, but there were also five Bulgarians who happened to be studying at Jugoslav Universities. Every morning a devotional talk was given, sometimes by one of the students, sometimes by one of the leaders. The following are a few sentences from a talk on, 'How can we find God ?,' which a student of agriculture gave, taking as his text Romans 1 : 21.

> 'We can find God only by loving Him. There is no other way. It is a common mistake to know a great deal *about* Him, but not to love Him : and so it often comes to pass that a different outlook on God controls us (1) in church ; (2) in school or business ; (3) in society ; (4) with girls. It is as if we served different gods on these different occasions, and each god gives us his reward.
>
> 'This is not what we want. We want one guiding principle

in our lives, and we know that we can find it only in God. How can we love Him and learn to worship and serve Him ?

'Only by loving Christ ; if we do that our steps open out before us like the steps of a ladder. If we love Him because of His love for us, the next step is to worship Him, then to serve Him. In serving Him we learn to love and serve our neighbours as ourselves : and gradually, in serving others, we learn to forget ourselves.'

In the final meeting all the seventy students took part, each one saying what the Conference had meant to him or to her. One of them commented on the fact that the Name of Christ had been mentioned 'more often and more lovingly' than at any of the four previous annual Conferences. Many said that they had learned a great deal, and appreciated the fellowship with young men from other parts of the country. 'We belonged to different Churches, and held different opinions on many subjects, but we felt real sympathy with each other.'

Two of the young men who had come to a Y.M.C.A. conference for the first time made the following comments :

'I see from my experience here what I did not know before, that many students are interested in the truth which Jesus taught us : and I believe that these gatherings will show us how to live according to that truth.'

'I didn't understand the purpose of the Association until I came here. Now I see that it is to lead us to Christ. I feel a great change in my soul.'

Every Association has its Bible-class, and some of them have three or four. Sometimes from the words of the Gospel there stands out a sentence which calls as clearly to the young people as the sound of a trumpet. That happened the other day when a small group were speaking out of their hearts about what they would like to do in their city. One spoke of the chief hospital, of its crying need for surgical appliances, medicaments and linen, and of his hope that this year's budget would allot more money for these purposes than last year's had done. Then they spoke of social evils, and of one in particular that grieved and distressed them all. They began to discuss ways and means of grappling with it. But whatever they suggested

had a flaw in it somewhere. They seemed to be up against too big a force, and the opinion of them all was expressed by one who said, 'Only a very influential person could fight it with any chance of success. It's a sheer impossibility for us.'

No more was said then. The subject for the day was the fifteenth chapter of St. Matthew, and they read it verse by verse, slowly and attentively. Then they talked it over, each of the four incidents separately.

'The disciples were right . . . it was a *sheer impossibility* to find bread in the desert for four thousand men. Their own little stock of bread was laughably small, but Christ asked them to give it to Him, and they gave it. And *He made it enough.*' There was a pause. Before them all came the vision of that great wrong that must be righted, and of the tiny, absurd efforts which were all that they could muster against it. And yet . . .

'If all of us young people in the Young Men's Christian Association—if we joined together!' cried one of them. 'Would *you* join? And you? And you? We could give the little we have as the apostles did . . .'

'Cause me to know the way wherein I should walk, for I lift up my soul unto Thee.'

World Conference of Christian Youth

'The Victory of Jesus Christ' is to be the main subject of this Conference which is to be held in Amsterdam from 24th July to 2nd August. Fifteen hundred delegates will come from the youth movements in the difference countries of the world where the Church exists. Not more than one-third may be over twenty-five, and all delegates must be appointed by their Churches or by national movements, unless they are co-opted. There will be some 150 speakers and leaders, and the Conference will consider the part that Christian youth has to play in regard to different aspects of the world mission of Christianity.

A Rare Complaint

German-speaking Switzerland is afflicted by a rare complaint in these days, namely an excessive production of theological students. The following are the figures for the current term, with those for last year in brackets: Bale, 156 (120); Berne, 81 (68); Zurich, 115 (114). There is a total of 291 as against 240 in 1938, and the number of young ministers is higher than that of vacant parishes. In Germany the process has been the opposite, the number of theological students has dropped from 7,315 in 1932 to 1,850 in 1938.

The Scriptures in Rumania

'FIGHTINGS without and fears within,' no words could better describe in brief both the state of things in Rumania as a whole, and also the psychological condition and the circumstances of the Rumanian citizen in particular, than this apostolic summary of a situation long ago. People coming to the Bible Society Depot in Bucarest have repeated those words of our Lord, 'Men's hearts failing them for fear,' adding the exclamation, 'Alas! is it not so with many of us?' Others, however, come in with a braver face and say brightly, 'Let us lift up our heads, for the Master has bidden us do so!' Still others say, 'True, the sky is lowering, very lowering, yet let us give God thanks, for He has helped us hitherto, in spite of many national sins.'

Grave dangers last year threatened the throne: there has been sinister plotting against the person of the King. Stern measures were accordingly taken towards the close of 1938 to suppress the activities of the Rumanian Fascist organization known as the Iron Guard. There was little doubt that the Iron Guard enjoyed the patronage and favour of the German Reich. The Rumanian people felt that King Carol, though compelled by the exigencies of the times to assume the role of a Dictator, stood for something very different from the two great Fascist and Nazi rulers, to say nothing of their near neighbours, the Russian Communists, piloted by Stalin. Thousands have thanked, and do thank, God, that it is clearly not the purpose of the monarch to make any attempt to cut off Rumania's peasant millions from trust and hope in the living God, who 'giveth to all life and breath and all things.' For, as a matter of fact, King Carol has been taking a very practical interest in the dissemination of the Scriptures. Indeed, the 'royal Bible,' published under the patronage of the King a few months ago, has been selling freely from the railway bookstalls. We

bought one thus recently, and the young man told us that he had sold ten from his stall within a few days. Strange that, while the Sovereign himself has clearly given an urge towards the wider circulation of the Bible, many of his subjects in outlying and sequestered villages should be persecuted, imprisoned and fined for reading it, and thrown into gaol for no more heinous offence than essaying to obey its principles and precepts. Fascists have encountered grim and determined opposition, Communists have been discountenanced, though escaping much more lightly, yet simple and unoffending believers in Jesus have been sent to prison for avoiding the ' ideology ' of both ! Government authorities may declare to the world press that in Rumania there are equal rights for all in matters relating to religion, but if this be so, all one can say is that practice and theory often disagree.

Here in Rumania many of us have been glad to observe that the American President has declared that he regards the godfearing man, to quote his own term, as the surest guarantee of a people's happiness and well-being. It is this same conviction which has sustained those who have been engaged in circulating the Scriptures on the field during the past year, in all their manifold toils, hardships and difficulties, not only amongst evil-disposed men in general, but also among the purblind, the prejudiced and the bigoted ; it has sustained them in facing the blinding blizzards and impassable roadways of winter, following on the heat and dust of summer, out in those wilds where dust and mud alternate. ' Though rain may bring water enough, thick mud will very soon follow,' so sings the peasant. All honourable mention to the Bible Society workers that they succeeded in circulating more than 13,000 complete Bibles, 43,000 Testaments and 10,000 smaller portions of Scripture during the year 1938.

In regard to politics, and nowadays politics touch the life of every one of us, the new régime in Rumania cannot be said to follow blindly any foreign system whatever. Though the Sovereign is our ' Dictator,' all through 1938 Patriarch Miron Cristea, who died recently, was our

Premier. It has to be remembered that in past days a nominal 'democratic' freedom was frequently no freedom in actual fact: not so, at least, when a bludgeon was used to prevent the voter arriving at the polling station!

In Rumania there is theoretically, and on paper, absolute freedom of worship, and thousands are praying that the new régime will see to it that theory does not lag so far behind practice, and that those rights of conscience which now exist upon paper may be accorded in fact. In any case, it must not be forgotten that the general line of policy now in force took shape in face of grave national peril from within, and that grave internal perils have always a tendency to curtail freedom. In such circumstances, local functionaries, dressed in a little brief authority, make the most of their power, frequently setting small store by the fundamental laws of the Constitution. The British and Foreign Bible Society has spared no pains or expense in giving to the public a most attractive edition of the Rumanian New Testament and Psalms, bearing the special authorization of the Holy Synod. Yet so little are the Rumanian people, even in pious circles, acquainted with the Scriptures at first hand, that the colporteurs of the Bible Society are often made to suffer for circulating the Synod's own authorized version.

Every generation must bear its own burden and must often fight its own battles afresh, and we are cheered upon our way by a Rumanian patriot and scholar who tells us that the work of the Bible Society, during the past twenty years especially, has been tending to strengthen the true foundations of the national life and welfare. A well-known personage in Rumania told me that he had himself distributed a large number of Rumanian Testaments during an electoral campaign, 'For there is no book that can do so much good among our people.' Moreover, proof upon proof has come to hand at the Bible Society's Bucarest Depot during the past twenty-one years of our work—to go no farther back—that thousands have been freed from enslaving sins and brought to behold the beauty of the Lord and to enquire in His temple.

Rumania is for the most part a land of farms and woods and cornfields and peasantry, and the peasants often have their minds fixed very shrewdly on the essentials of things. Millions of them declare to-day that the Rumanian daily papers present to them the world as a revolting and repellent scene, and if there is no help to be got from God and Christ and the Scriptures, there is no hope of getting help anywhere. Many of these peasants are at a loss to understand why the officials and representatives of institutional religion are so often found ranged against the spread of a knowledge, by means of the printed page, of the mind and teachings of our Lord. In one village a peasant was injured for life by a blow from the butt-end of a rifle by one of the district *gendarmerie*, simply for going to a prayer-meeting and singing some hymns. The injured man, who was certainly no physical weakling, took his lifelong misfortune in so beautiful a spirit that the *gendarme* sought him out in sorrowful repentance. A radical change has taken place in the life of that armed policeman ; a representative of the Bible Society saw him standing in prayer by the side of the man he had injured.

Rumania naturally cannot remain unaffected by the proximity of Germany, and what is going on in the Reich is, in like measure, a matter of spiritual concern to us here. Multitudes of men and women, with their families, for the sake of race or faith—or both—are being bereft of home, of ordinary decencies, and of all hope. There is an anti-Semitic current also moving in Rumania, and the colporteurs are sometimes confronted with ugly expressions of it. They sometimes find themselves classed as 'pro-Jewish,' on the ground of having circulated the Scriptures in some village. The human mind, like Nature, abhors a vacuum, and if truth be denied, error will soon creep in. Thus it is that sects and companies with peculiar views, such as theosophy, occultism and Millennial Dawnism make rapid spread in Rumania. Religious functionaries are often confronted with a situation which they did not expect. An Orthodox parish driest was completely discomfited in

public debate with a Seventh-Day Adventist, and the priest, after great loss of face, came to the conclusion that it was time for him to get to know something of the contents of the Bible. Simple men and women perceive that a Church, if moved by hatred and malice, is in no position to speak to a world plagued by the same maladies. The distribution of the Scriptures alone has, during the past year, brought light and life, joy and peace of heart, love and spiritual emancipation, to many. And by so much is Rumania the richer, for whatever modern science may invent, whether for our convenience or our destruction, we believe that, in the long run, righteousness will still exalt a nation, and that ' the law of the wise is a fountain of life to depart from the snares of death.'

J. W. W

Refugees in England

At the end of March, 1939, there were 19,053 Jewish refugees in England, consisting of 8,371 men, 6,278 women, and 4,404 (or fewer) children.

Some 22,000 to 23,000 refugees have arrived in England since the Nazi régime, but many have passed on, and probably from 11,000 to 12,000 of employable age are left. A considerable number of refugees had, some years ago, taken the precaution of investing their capital in England. Some of these have now opened factories in this country, and it is calculated that they are employing some 15,000 persons in England who were previously unemployed.

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Among the various relief organizations, the International Hebrew Christian Alliance is grappling with the problem of relief for persecuted and refugee Hebrew Christians along the following lines: direct relief to individuals in Germany and outside; maintenance of two refugee hostels in London, where refugees can stay, awaiting emigration visas, or from which they can pass into employment; the furnishing of passage and landing money for overseas settlement. Refugees to ten different countries have received this help recently, five of which are in Latin America. The re-training of refugees for agriculture in connection with the scheme maintained by the Society of Friends, and also in Sweden, is being maintained. The education of doctors and missionaries at various colleges is being assisted. One of the principal needs is to devise various means for caring for aged refugees. The children are fairly well looked after and there are already about four thousand in the British Isles.

Unoccupied Areas of the World

ALEXANDER MCLEISH.

THE problem of these areas has to be considered in relation to the reasons which have led to their being unoccupied, namely political, religious, climatic, linguistic, or a combination of some or all of these factors. Islam has prevented the entrance of missionaries to some lands, and made the work slow and difficult in others. Buddhism in all its strongholds presents a formidable obstacle. Growing nationalism, which supports the ancestral faiths of many lands, has closed the minds of masses to the appeal of the Gospel. The intelligentsia of most lands, under the influence of materialism, syncretism, communism and crystallized indifference, are often impervious to the Gospel. Nevertheless, the Christian movement has dug deep foundations, produced significant movements and conducted a widespread *præparatio evangelica* which figures quite fail to record. Numbers may even fail to indicate the really unoccupied fields, as these are being penetrated by many indirect influences, and wide-flung contacts have been made which may at any moment produce new and significant movements into the Church.

Anything said here on the basis of statistics has to be viewed in the light of the intangible spiritual forces now at work in many areas. It is even misleading to state that outside Europe and America there is a Church of thirteen million members among fourteen hundred million people. That is no picture of the actual situation. It would be better to say there are thirteen million members of the body of Christ among the non-Christian nations, which is a profoundly different thing. There is one evangelical Christian to every ten of the world's population, mostly in Europe and North America. Outside this area the proportion is one to every 105 people, very unequally distributed, yet organically related to the life

of the peoples of these lands with an influence and power out of all proportion to their mere numbers.

The unfinished task of evangelism, in view of the formidable character of the difficulties which confront it, may be said to be just beginning, and it has had to face in addition, innumerable other tasks which have arisen in its prosecution. It sets itself to re-create the world, and the amazing thing is that it is doing so in innumerable ways, seen and unseen. Yet the task remains a colossal one and needs to be put strongly before the whole Christian Church. There are more non-Christians in the world to-day than there were ten years ago.

It is no longer merely the missionary task of the older Christian countries, but of the whole Christian Church in the world, and in picturing it we must look at the respective national forces of workers in various areas and the Christian Church in many areas which has so comparatively recently come into existence.

The first fact of occupation is that most of the missionaries and national workers are located in cities and in institutions, and the great masses of the rural population are still largely untouched. Yet the majority of the Church members in India and Africa are rural, and it is here that the basis of the Church of the future is being laid. Those rural areas, which are so largely responsive, call for strong reinforcements, so also do the great rural areas where no effective witness has yet been made and the latent response is not yet in evidence. The rural areas of the world are only now being discovered as the field of the emerging Church. Within the Christian Church also, there are many groups of nominal Christians requiring to be effectively evangelized in order to strengthen the witnessing power of these still immature Churches.

The Church, too, is struggling to-day in situations where its work and witness are faced with new and formidable difficulties. The facing of these difficulties, however, gives fuel to the flame of its witness rather than retards its onward march.

In *Asia* among 1,100,000,000 people there are

over 6,000,000 baptized Christians, and an undefined number with whom they are in close touch. Many areas are unoccupied for reasons already stated : Afghanistan, Bhutan, Nepal, Socotra, Kuria Muria and Maldave Islands, French and Portuguese India, Tibet, Saghalien and Pescadores, which have a total population of 60,000,000.

Many of the so-called occupied areas are quite inadequately occupied : French Indo-China, Siam, Iraq, Arabia, Turkey and, as the recent world survey tables show, Formosa, Manchuria and Japan. This is especially true with regard to their rural areas.

All these named have under ten missionaries to a million people and small Christian communities. Nowhere in the whole of Asia has the occupation by Church and Missions been adequate. The extent and gravity of the unfinished task in Asia must not, therefore, be under-estimated for there are only thirteen missionaries and 5,000 Christians to the million, among 1,100,000,000 people.

A recent estimate showed forty-five per cent of the Chinese Republic unoccupied by Church or Mission, (out of the 1,608 counties 293 are fairly occupied, 206 inadequately so, and the rest not at all). Half of Manchuria is still out of reach of the Church's witness. The two per cent Christian population of Korea still leaves a great unfinished task. In Japan the evangelization of its rural areas has only just begun. In Siam there is a depleted missionary staff and a decreasing Christian community. In Malaya half the population—the Malays—are still mainly outside the plans of Missions and Church. There are computed to be 36,000,000 people in the Netherlands Indies who are not being reached.

In Burma the problem of the evangelization of the great bulk of the population, the Buddhists, is still unsolved. India has areas with 2,000,000, 3,000,000 and even 5,000,000, unoccupied. The very success of the work calls for the *immediate* evangelization of 8,000,000 aborigines and 52,000,000 depressed class people, else this opportunity may slip away. The witness of the

Gospel in the Frontier States and districts is totally inadequate, while nearly five hundred of the Indian States have no missionary occupation and only a few scattered Christians. There are in all India 22,000 organized and unorganized worshipping groups, although there are probably Christians resident in at least 50,000 villages.

Above all, the great central and northern Asian plateau constitutes the greatest unoccupied area in the world, and the work which, up till recently, was being carried on in Turkestan has had to be closed.

We might go into greater detail, enumerating other regions of the unfinished task. There are no Christians resident in half the villages of Ceylon ; small groups only are to be found in British territory in Arabia, in Iraq and in Iran. Details of these facts are available in recent regional surveys and hand-books, all of which go to create a picture of the magnitude of the task. This is not a situation which justifies the reduction of our efforts, but is rather a challenge to increase them.

In *Africa*, baptized Christians are proportionately over five times as numerous as in Asia, and missionaries over four times as many, and this is probably an underestimate. There are fifty-six missionaries to the million people compared with the thirteen in Asia. This way of putting it, however, conceals the fact that missionary occupation in the south is very much greater than in the north and west of Africa. In British territory, Belgian Congo, and Madagascar (except in the north), occupation may be described as relatively strong. Among Moslems it is weak ; in Moslem North Africa there are only 767 out of the 8,447 missionaries for the whole Continent, and most of these are in Egypt and the Sudan.

Unoccupied areas are greater in French West Africa and its hinterlands. Portuguese East Africa, especially the Mozambique territory, Lybia, Italian, French and British Somaliland, Eritrea, and, with the exception of some Italian and German missionaries, Ethiopia, are now unoccupied areas. Mauritania, Portuguese Guinea, Spanish Rio de Oro and Ifni are also unoccupied.

The fact that nearly two-thirds of Africa is under the control of powers in which the Roman Catholic Church is dominant, militates against progress. In other areas, sections and tribes can be singled out as still unreached (see the surveys and hand-books of the World Dominion Press, which now cover the whole of Africa). The hinterland of Liberia may be mentioned as specially needy, as also the recently occupied Moslem emirates of Nigeria. The Moslem Comoro Islands, which are quite unoccupied, and the northern parts of Madagascar, may be added. Yet the progress made in Africa may be described as the most outstanding achievement of modern missions.

Oceania.—The missionary occupation of the islands is 421 per million people, there being only two million people concerned (908 missionaries). The eastern islands are 'fully evangelized.' There are a number of unoccupied areas in the western islands, notably in the Solomons and New Guinea. Many island Christians have made notable evangelists and this can be expected to continue.

The aboriginal populations of Australia return 20,000 Christians out of 80,000; much, therefore, remains to be done.

South America.—The greatest relative progress has been in Brazil, but the evangelical witness is still feeble in most of the other republics. National leadership is being steadily developed. Nevertheless, the evangelical Church is relatively not even as strong as in India.

In some places, such as British and Dutch Guiana, there are stronger communities. Evangelical witness is practically non-existent in French Guiana.

The evangelical community is weakest in Ecuador, Colombia and Venezuela; in Peru and Bolivia it is considerably stronger. In Paraguay there is one evangelical Christian to 132 people and in Uruguay one to 99. All, however, need great additions to the force of Christian workers. Indigenous Church activities are on the increase, and almost everywhere there is notable progress. Numbers do not always interpret the full influence of the evangelical Church which is frequently greater than they indicate, but every kind of evangelical work needs reinforcing.

Mexico and Central America record eighteen missionaries to the million people, a strong indigenous force of workers, and a Christian community of over quarter-of-a million. Few parts of this area can strictly be said to be adequately occupied. WORLD DOMINION surveys exist on all the republics of Central and South America and Mexico. The problem of the *West Indies* is the multiplicity of organizations. Guadeloupe and Martinique, except for the Adventists, are unoccupied by evangelical workers.

Jews.—The approach to the 17,000,000 Jews in the world is still largely inadequate. A complete survey of this problem is now being prepared by an International Committee, and will shortly be published by the World Dominion Press.

Such a review of the areas of the unfinished task demands a definite co-operative programme of action between Missions and Churches. A broad and deep-reaching foundation has been laid, points of effective contact have been widely established and the field calls for review, region by region, and for a ten-year programme to be set forth in which all concerned can co-operate with the assurance that, as in parts of India, the momentum of the Christian movement will exceed all our computations. It may again, as so often happens in obedience to God, be a case of 'the little more and yet how much.' Many older methods and commitments may have to be revised, many cherished schemes set aside; the ship may have to be lightened that the opportunities and responses of this critical moment may be the better followed up. One thing is certain—the task cannot be pursued without real sacrifice, full co-operation on the part of all, and a venture of faith commensurate with the promise and challenge of the total situation.

A Gospel Romance in West Africa

E. R. Holden.

AWAY back in the first decade of the century, British chocolate manufacturers, headed by the Cadburys, called attention to the conditions under which Natives were forcibly taken from Angola to work on the cocoa plantations in the island of San Tomé (Gulf of Guinea). This campaign gave great umbrage to the Portuguese, and, while no doubt there were grounds for criticism, there is no reason to impugn the sincerity of those who launched it ; on the other hand, possibly greater tact and diplomacy might have been employed, with more beneficial results.

In 1917 a press-gang of native soldiers raided a village in Angola and carried off ten Christian men, among them Cananganja. This man, though he had not been baptized, had heard the Gospel and had been truly converted. On their way to the island these ten men covenanted to be true to Christ at all costs, and each of them racked his memory for all he could recall of passages of the Scriptures and hymns, which were written down on any odds and ends of writing material they could lay hands on. They had been carried off without being given opportunity to return to their huts to bid farewell to their families and to fetch any belongings, so not one of them had a book of any description. Later, Cananganja prayed for a copy of the Scriptures, and his prayers were answered by his discovering the Gospels of Matthew and Mark, in Umbundu, in the possession of another plantation hand who, as he could not read, was quite willing to part with them. After his hard day's work, Cananganja laboriously copied out passages by candlelight into old diaries or exercise books, and these were circulated among the plantation hands, of whom many more became Christians. One of these manuscripts of Scripture portions is now in the possession of the British and Foreign Bible Society in London. A plantation foreman confiscated and burned

a number of these books ; but when he was preparing to burn a second batch, he could not get his matches to light and he gave up the attempt, smitten with superstitious awe.

In this way, without the help of any missionary, a wholly indigenous work developed till, scattered all over the island, there were large numbers of Christian Natives. At first they had to meet furtively, and to face opposition and persecution, but on some estates it was observed by the planters that on becoming Christians their hands usually became better workers, so gradually they were granted more liberty.

In due course Cananganja and two others of the original ten returned to their native land, and he was succeeded as leader of the movement in San Tomé by Silivondelo, a convert of the Hualondo Mission (Bié). Cananganja did not long survive, but Silivondelo, also repatriated later, is still alive in Bié. Through them, news of the movement, which had now been in progress for many years, reached the outside world, but also a pathetic appeal was received, addressed as follows :

> Exmo. Senhor
> Jesus Cristo (equivalent to ' Jesus Christ Esq.')
> Rev. W. C. Bell.
> Caixa Postal No. 109,
> Lobito.

Word of the movement having reached the British and Foreign Bible Society, unsuccessful attempts were made to send to the island supplies of the Gospels in Umbundu, and when Sr. Moreira undertook his African journey in 1934 he was asked to endeavour to get into touch with the Christians in San Tomé. On his homeward voyage, having ascertained in Luanda that some Christian native soldiers had been sent to San Tomé in a police detachment, and that they were in touch with the Christian plantation hands, he took with him supplies of the Scriptures and hymn-books from the Rev. A. Klebsattel, who knew some of these men. Sr. Moreira only had a day at San Tomé, while the steamer on which he was

travelling was in port, but it was a Sunday, and he was able to hold two services in the town. On landing, he went straight to the police barracks and enquired for one of the Christian soldiers. The white sergeant from whom he enquired volunteered the information that the native Christians were the best men in the force.

Back in Portugal, Sr. Moreira wrote a short account of what he had seen and ascertained about the work in San Tomé. An Australian missionary couple, Mr. and Mrs. Monteith, who had been working in northern Brazil, were in Lisbon, on their way back to Australia, and Mrs. Monteith kindly offered to type the article, of which the concluding words were, 'Who will go there? Who will lend this glorious work of the Gospel a helping hand?' To which Mrs. Monteith promptly made answer, 'Here am I, send me.' Her husband being of the same mind, they, with their two small children, embarked on the first steamer for San Tomé, where they spent the best part of a year, postponing their return home to Australia.

As foreigners, and particularly because they were British, the authorities did not welcome them to the island, the Cadbury episode still rankling, as also the more recent Ross Report, so they were not permitted to go beyond the confines of the town, nor to hold services till they were about to leave the island. However, such was their winsome Christian spirit that they gained the affection and confidence of the people and they were able to do a deal of quiet work for Christ.

On their return to Portugal, Mr. and Mrs. Monteith brought word of the need of Portuguese missionaries for San Tomé; but only a year ago did it become possible for Sr. Rogério Silva to go, with his wife and two tiny children. Meanwhile, God had raised up a local leader, Sr. Ayres de Carvalho, a mulatto official in the revenue service who had been converted in Luanda (Angola). He has proved himself a very efficient and wise Christian worker, and he and Sr. Silva are now pulling well together; but, of course, Sr. Carvalho's spare time is limited, and he is liable to be moved to another station at any time.

Before the Silvas went, the Seventh-Day Adventists, having got wind of the movement in San Tomé, sent a Portuguese missionary there who seemed likely to cause much trouble. However, thanks, under God, to Sr. Carvalho's wise handling of the situation, little harm was done.

Although the Governor of the island from the first showed a not unfriendly spirit, Sr. Silva was not permitted to hold services till August. When at last consent was obtained, the local Christian community secured a large barn accommodating a thousand people (presumably standing, as there has been no suggestion of seats), and costing close on £200, payment to be made in monthly instalments of about seven pounds ten shillings, which, considering their extreme poverty, represents a heavy sacrifice.

Sr. Silva proposed to provide for himself and his family by teaching French and undertaking book-keeping; but he found the evangelistic and pastoral work so absorbing that, instead, at the suggestion of the Natives, he purchased two fishing nets which he works with hired labour. At first his takings from this source were moderately satisfactory, but of late it has not been so, and the Silvas have not escaped privation; yet most of their letters have been full of praise to God and abounding courage. The children have more than once been ill, and Mrs. Silva was at death's door with blackwater fever shortly before Christmas. They have been warned by the doctor who has attended them that they must not remain for more than two years at a stretch in the unhealthy climate of San Tomé.

From Portugal the Silvas are receiving barely five pounds a month, which is the most it has been possible to raise, and sickness, as well as the failure of the fishing enterprise, would seem to have involved them in debt, so Sr. Silva will have to curtail his missionary labours and engage in teaching, as was his original intention.

The services in the town are attended by never less than three hundred people. Often the barn is full, and on

Christmas Day 1,200 were packed into it. Throughout the island there are over a thousand Christians, and, while many more are showing keen interest in the Gospel, thirty-five have actually professed conversion under Sr. Silva's ministry. The most remarkable thing is that among those interested, and among the converts, are not only Natives but Whites, quite a number of whom attend the services. The Governor himself has expressed appreciation of Sr. Silva's work, and the *Administrador* (Justice of the Peace), has attended at least one of the meetings and showed interest.

The last letter from Sr. Silva tells of a service held on one of the plantations, the planter himself having placed a lorry at Sr. Silva's disposal in order that Christians from the town might attend and help to sing hymns, while he took the Silvas in his own car. Thus, what the Cadbury campaign failed to bring about, the Gospel bids fair to accomplish ; Whites and Blacks, planters and plantation hands meet to hear the old, old story and to sing the praises of Christ.

For reaching the plantations, a small car is almost a *sine qua non*, and a portable organ would be a great boon, but the means to acquire these are not in sight.

Nigerian Christians Set a High Standard

'You will be interested to hear of the high standard of living these Christian people (in the Northern Provinces of Nigeria) set. A woman who had been a follower for some time at Wana, was one day seen helping to grind the corn which was to be used in making native beer. On the Sunday, when all the Christian women were gathering for their weekly prayer-meeting, this woman also tried to gather with them, but at the door she was turned away and told to go and sit with those who had never made any open confession until she was ready to repent and make public confession of her sin before the whole Church. This went on for several weeks, but she has now repented, and has once again been received into the Church. This is the standard the Christians themselves set, and the Lord has been pleased to pour out blessing upon them.'

A. W. H. Crow. (Sudan United Mission.)

Awakened Angola

JOHN T. TUCKER.

'WHEN the French found a colony, they open a school; when the British found a colony they open a shop; when the Portuguese found a colony they build a church.' So runs a saying which seeks to sum up the characteristics of three great colonial nations. All such statements only approximate to reality, but this one may stand as a generalization. Attention in this article will be confined to the Portuguese who are apt to be overlooked when colonial affairs are discussed. The building of churches by the Portuguese is a concrete extension of the command of Prince Henry the Navigator, who bade his sailor apostles, as they turned towards the south, 'plowing seas never before navigated' (to quote the immortal Camões), to plant the Cross on every headland. Diego Cam, the earliest Portuguese to arrive in the Congo river (A.D. 1492), was followed by a host of monks and nuns, who devoted themselves whole-heartedly to the propagation of the Roman faith and obedience. Splendid church buildings were erected, the ruins of some of which abide to this day. Admirable were the push and drive of these pioneer Dominicans, Benedictines, Capuchins and, later on, Jesuits. They spread abroad far and wide over the vast expanse now known as Angola, and founded branch mission-stations in remote parts of the colony, traces of which have perished owing to the toll taken by time, termite and tempest. This spreading abroad of Roman missions accounts for the infiltration of certain curious fetish practices, evidently corruptions of Roman Catholic rites, current among Angolan tribes, the description of which would require (and perhaps deserves) prolonged research and expensive publication.

Not in every age, however, has the Portuguese nation, acting through its responsible officials, supported or even been favourable to, Roman influences in her colonies. The Jesuits were expelled from Portugal herself and her

colonies in 1759, by that vigorous statesman, the Marques de Pombal, the rebuilder of Lisbon after the earthquake. The neglect of Roman missions which followed this expulsion led to the attenuation or extinction of the work of the Jesuits, also of the Capuchins, Dominicans and Benedictines. Again, a hundred-and-fifty years later (1910), when the Republic was declared in Portugal, severe measures were adopted against the monastic orders, and excesses committed in Portugal had their repercussions in the overseas empire. Such attitudes evoked the passionate verses of Alice Meynell, entitled 'In Portugal' 1912[1]:

> And will they cast the altars down,
> Scatter the chalice, crush the bread?
> In field, in village, and in town
> He hides an unregarded head.
>
> Waits in the corn-lands far and near,
> Bright in His sun, dark in His frost,
> Sweet in the vine, ripe in the ear,
> Lonely unconsecrated Host.
>
> In ambush at the merry board
> The Victim lurks unsacrificed:
> The mill conceals the harvests' Lord,
> The wine press holds the unbidden Christ.

Such lines illustrate the dire straits to which Roman Catholics were reduced. It is often thus. The initial zeal and spiritual success of the Roman orders developed into lust for political power which produced the inevitable reaction. The suffering nation turns on its oppressors and commits lamentable excesses.

A certain tendency to extremes seems to be a characteristic of Latin races, and in 1926 a reaction in favour of clericalism set in. A mild dictatorship of the totalitarian model has installed the Roman Catholic missions again in favour. The last decade, too, has been marked by international unrest, which has naturally enough produced in the Portuguese people a nationalistic reaction. At present, therefore, the union of the two factors of national-

[1] Burns Oates and Washbourne, Ltd., 1923.

ity and religion act like the conjunction of sun and moon in the producing of high tides. Roman Catholic missions at present sail on the high flood-tide of official favour. Never before in history have the Roman Catholic missions in the colonies been so favoured, subsidized and protected as at the present moment; and it would not be difficult to establish the thesis that never before in the great history of Portugal have they exerted such political power and pressure.

In Angola the Roman missions, which actually contain a majority of foreigners in their ranks, are subsidized to the extent of £40,000 annually, together with extra allowances for the training of priests, lay brothers, sisters and nuns. Subventions in the way of exemption from duties, passes on railways, heavy discounts on national steamers, all go to make the help received one of the highest given in any part of the world. Besides this, Roman priests have the status of State functionaries, with all the privileges pertaining thereto, of which they avail themselves to the utmost. In addition there is a virulent press campaign in the metropolis which has added significance seeing that the press is censored. Recently, one of the most important newspapers of Lisbon, which formerly had liberal tendencies, issued a special colonial number. An illustrated article was contributed by the Bishop of Moçambique in which he bluntly stated that that colony had three enemies which should be expelled (*expulsos*), namely, Mohammedanism, Protestantism and Communism. And, judging by the extreme nature of the comments, the second is deemed the most dangerous. Another paper directly connected with the Roman Church, in an article praising past services rendered by the Inquisition in the Iberian peninsula, urged that 'a good whiff of the Inquisition, especially in the colonies,' would be of extreme value to the nation to-day. Another declared that an American who is a Catholic can do good Portuguese work in the colonies, but that a Portuguese who is an Evangelical is nothing else but an enemy of the nation. And so the weary catalogue could be continued.

Against such effusions, however, it is gratifying to record a pastoral letter of the Cardinal Patriarch of Lisbon, in which he declares that force of any kind is inimical to the true interests of the Kingdom of God, and the sweet reasonableness of Padre J. Alves Correia, the Curator of Roman Missions in Lisbon, who, time and again, has publicly praised the work of Protestant missions in the Portuguese Colonies.

Protestant workers belonging to the Baptist Missionary Society were the first to enter Angola in 1878, and their great work overflowed into the territory now known as the Belgian Congo, where it has exercised a profound influence. The decade 1880-1890 witnessed the arrival of workers from the United States, Canada, and Britain, and these, like the Baptist pioneers, had the good fortune to be favourably regarded by King Luiz of Portugal, who gave them permission to enter the colony for the moral, spiritual and physical benefit of the native populations. The signing of the Brussels, Berlin and Anglo-Portuguese treaties, with their clauses relative to the freedom of religious propaganda, was subsequent to the entry of the missionaries in tropical Africa, and did, in fact, only confirm in principle what was already an actual practice. It is important to emphasize this, as not infrequently critics, hostile to Protestant work, on either or both of the grounds of nationality or religion, state that Protestant missions were forced on Portugal by treaties.[1]

To curb the progress of Protestant work, restrictive legislation has been introduced. Decree 77 of 1921 requires that all religious literature be published in Diglot, and the concession to use the vernaculars is only provisional until the generalization of the Portuguese language makes unnecessary the use of any native language or dialect. For strictly educational work only Portuguese may be used in print. This follows out the principle of assimilation which is the fundamental attitude of the

[1]For international treaties relative to mission work in tropical Africa and for details of special Portuguese legislation, see *Angola, the Land of the Blacksmith Prince*. By John T. Tucker. See also *Portuguese East Africa*, by Eduardo Moreira. Both published by the World Dominion Press.

Government towards native institutions and languages. Beyond this, further legislation comes into force in April of this year, which not only requires that each Protestant mission must have a Portuguese teacher, but that he must have a certain educational and pedagogical standing:[1] all this without subsidy whatsòever from the State. It is of interest to note that Roman missions, which are so heavily subsidized by the State, are exempt from the provisions of the law, the which fact makes it discriminatory legislation. Restrictions are also placed on catechists, who may not evangelize without official permission.

But as the Apostle Paul, writing from his Mamartine prison, could say, the things which seem hindrances have really tended to advance the Gospel. Africans are human like other people, and naturally do not like to belong to a group which is subject to disabilities. But checks from time to time really act as a healthy break and make progress solid. It is not without significance in this connection, that the Angola press frequently eulogizes the moral, social and philanthropic influence of Protestant missions, or that a distinguished Roman Catholic, such as J. Alves Correia, lauds the devotion of the Protestant workers and their fidelity to divine truth, and adherence to sound principles of work even amid difficult circumstances.[2]

Protestant workers, by force of circumstances, have had to define certain basic principles. Not for them are the State subventions which may often tend to deflect missions from sound methods of missionary service. The early missionaries in Angola kept the spiritual end in view and worked with might and main for its realization. The vernacular was reduced to writing, books of the Bible, or about the Bible, were translated and printed, and elementary schools were started to enable the Africans to read what had been written in their own tongue. Then came confessions of Christ, catechumens' classes, baptisms,

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[1] It is understood that the Angola Government has extended the date for the application of this law.

[2] See particularly Correia's striking testimony to evangelical work and workers in his book, *A larguesa do Reino de Deus*.

training courses, having always in view the indigenous Church. Not that other matters have been neglected; the whole gamut of missionary activity has been tried: 'These things ought ye to have done and not to leave the other undone,' is surely a principle which applies to work in a primitive land like Africa where nothing can be taken for granted. The economic basis of the Church demands attention with a view to the upbuilding of a really indigenous work. Hence, when Angola missions teach trades and agriculture and minister the healing art to afflicted bodies, it is simply a legitimate extension of the spirit of Christ, whose example serves as a model and guide to all His followers.

Angola can give examples in the art of church building. One of the American Board stations, Bailundo, has a membership of 9,000, with 250 out-stations; Dondi has 4,000 in full membership; stations of the Brethren in Bié have over 3,000 in fellowship. Others might be cited, but these suffice to show the striking growth of the work in a comparatively short time. And beyond these numbers there are the catechumens, or members on trial, who about equal the members. Throughout Angola in most of the mission areas, the difficulty is not to secure professions of faith, but adequately to instruct the baptized members after they have taken the decisive step of breaking with the old life.

A secret of the success of Angola missions is that there has been a manifest endeavour to relate expenditures of money to the supporting capacity of the constituency. It is maintained by some that adequate ministerial (or oversight) standards cannot be assured without foreign subsidies for the ministry. This certainly is not the case with Angola. The Christians have come to understand and to appreciate the voluntary principle instead of merely battening on mission funds like daughters of the horse leech, crying 'Give! Give!' What matters it if a local Church or Assembly is unable to support wholly a pastor or overseer out of its limited resources? What objection is there to a pastor working with his hands at a trade or

tilling his field or caring for his fruit trees and vegetable garden ?

On one occasion a representative of *The Times* visited Dondi mission and was impressed with the strawberries served at one of the meals. He had never previously eaten strawberries in the tropics, and his surprise was great when he heard that the delicious berries had been grown in the African pastor's garden. Casually enquiring what the pastor did with the money so obtained, he was informed that the pastor paid his hut tax with the same. This struck the visitor as unique and in one of his articles in *The Times* he headed a paragraph, ' Hut Tax Paid for by Strawberries.' Is such a fact praiseworthy, or one which requires apology ? Angola has developed an order of ministry which closely corresponds with the *chorepiscopoi* (country bishops) of the Early Church. It is unfortunate for the whole Church that such an order was allowed to die out. In any case, adaptation to environment is a condition of life, and in this regard Angola mission Churches have merited the right to live.

The all-important matter of finance does not hold the terrors sometimes associated with it once the responsibility is fairly placed on the Africans themselves. One Angola Church has annually a general meeting of its over two hundred out-stations, at which the budget for the year is written on a blackboard showing expected receipts and planned expenditures for the following year. The Africans themselves collect and dispense all moneys, the missionary simply acting the part of a banker who pays out only on presentation of a doubly signed note by Church leaders in accordance with the principles determined by the Council of the Church.

Long ago, discipline was entrusted to the African Church in many districts, and where this has been done the resultant health is noticeable. Mistakes have been made, are being made, and will be made by the African Churches, but no smaller mistakes have been made, are being made, and will be made by missionaries who en-

deavour to keep close control of African Church life. If mistakes are to be made, surely let the right people make them, the Africans themselves!

Not in the way of control of discipline, or even in the management of finances, can the foreign missionary make his best contribution. In these matters truly he may act the part of trusted counsellor, friend and wise man, but beyond all question it is on the more directly spiritual side that his real contribution lies. One mission has arranged annual retreats with the pastors, missionaries going off with them into the bush, eating with them the same food at the same table, sleeping like them on the ground, with leaves, and perhaps a ground-sheet, to serve as mattress. Entering thus into their lives through breaking earthly bread together makes possible a closer fellowship in jointly breaking the heavenly Bread through which the Lord Christ is still recognized by His disciples. Such days together produce a bond of union which no difficulties or misunderstandings (such as inevitably arise) can shatter.

Beyond this, the missionary regards it as his privilege not to seek to preside at ecclesiastical functions such as the Communion, or himself to baptize believers or dedicate their infants. Unless specially requested to assist the African pastors, he sits with the congregation and partakes of bread and wine from the hands of his African colleagues or thankfully witnesses the sacrament of baptism being administered by his African colleague, who is also his beloved son in the faith. For the missionary is not unlike an Apostle in his relations to the converts, and well does he do, if, like the great Apostle to the Gentiles, he is ready to aver: 'Christ sent me not to baptize but to preach the Gospel,' which phrase surely justifies ecclesiastical functions being made the responsibility of African pastors.

Yes, Angola is awake, wide awake. With the constant growth of Roman Catholic work made possible by the subsidies already named, that Church forges ahead as is only to be expected. But even if the Roman Church can

boast of a numerical superiority which, at present, is as about three to two, what matters it ? The evangelical element is so strong and so influential in the land that Rome can never act as though it were not there. Angola's vast spaces echo and re-echo to the sound of the Gospel, and a large evangelical Church, spiritually enlightened, is arising.

Roman Catholic Increase in Belgian Congo

The *Congo Mission News* points out that according to the recent official report of the Belgian Congo, 31st December, 1937, the total population is 10,217,408, not including Ruanda-Urundi. The apparent increase over last year of 170,677, is largely due to more accurate returns. Meanwhile, the birth-rate and mortality are hardly satisfactory, and in many districts population of 110 children per 100 women has not been attained. It is clear that much still needs to be done in public health.

The report, unfortunately, continues to classify the missions either as national, *i.e.*, Roman Catholic, or foreign, *i.e.*, Protestant, which is a gross travesty of the real situation. According to the current budget for the Congo and Ruanda-Urundi, the subsidy for Roman Catholic missions amounts to Frs. 345.48.750,00. The following figures of mission stations and missionaries are also given :

Missionaries	1931	1933	1935	1936	1937
Roman Catholic ..	1,702	2,063	2,326	2,475	2,730
Protestant	699	760	718	725	814
Mission Stations					
Roman Catholic ..	204	230	261	280	300
Protestant	161	176	168	183	191

They show well the phenomenal increase of Roman Catholic missions in recent years.

Unfinished Task in Ruanda

A communication from the Ruanda Mission (Church Missionary Society) puts the need of that territory thus:—

> 'There are about five million people in Ruanda-Urundi, of which, as a test of a certain amount of maturity in the Christian life, there are about two thousand, or less, confirmed members of our Church. There are possibly twenty thousand baptized, but probably not as many. There are one or two other Protestant missions in the country, but none with as many as our own. Allowing them, then, a number of converts equal to our own, it leaves 4,960,000 pagans or professing Roman Catholics. Our work and your work has hardly begun.'

Where Turkey Stands

KENNETH G. GRUBB.

IT is one of the tragedies of the Christian situation in the Balkans and Near East that the cause of the Church has often become identified with that of national minorities. The reasons for this are so well known that it is unnecessary to discuss them: the fact remains that it is virtually impossible for statesmen to regard a religious minority as anything else than an obstacle to national development, and the Church consequently suffers, whether, in fact, it is politically minded or not. In particular has this been true of Turkey. When the decision, first evident in the programme of the Young Turks, was reached to turn the multi-national Ottoman Empire into a homogeneous national State, Christianity was bound to suffer, not because of the nature of its essential doctrines, but because it was the religion of certain minorities whose presence was held to stand in the way of homogeneous development of the nation.

The secular nationalism of Turkey involved both a considerable diminution of the Christian communities and an attack on Islam. It has proceeded by definite steps and, in order to assess the stage which it has reached and the prospects for the future, these steps must be briefly reviewed. The Convention of Lausanne (1923) was an important stage in the de-Christianization of Turkey inasmuch as it laid down the lines on which the exchange of populations between Turkey and Greece was to take place. The criterion for this exchange was religion. Greek Orthodox Christians resident in Turkey (except in Constantinople) were to return to Greece; Turkish Moslems in Greece (except in western Thrace), were to return to Turkey. The exchange, although it left many minor anomalies unsolved, was carried through with the assistance of the Refugee Settlement Commission of the League of Nations and of many charitable associations, and some 1,300,000 Orthodox Christians were added to the

population of Greece. Turkey received 388,146 Moslems from Greek territory, as a result of this exchange, and continues, even to-day, to invite and admit Moslem immigrants from Europe. One hundred and thirty thousand entered between 1921 and 1929, and in June, 1938, a five-year plan was announced at the end of which a million Turks from the Balkans will have been installed on farms in Anatolia. Greek Orthodox Christianity has been eliminated from Asia Minor, and, even had the Christians been able to exercise influence, there were hardly any left to oppose the eventual secularization of Turkey.

Another decisive blow to Christianity in Turkey has been the dispersion of the Armenian people. The story is so well known that a mere relation of essential facts will suffice for present purposes. In Turkey, under the *millet* system,[1] they had right of free exercise of their religion, but were subjected to periodical massacres. Although nothing can be said in justification of such cruelties, yet the fact remains that the Armenians were undoubtedly used as tools by the great powers, notably Russia, in the complicated political game in the Near East. The enthusiasm which the Armenian cause inspired among Christians in the West was certainly sincere, but in the indignation of protest, the weak points of the Armenian case were to some extent overlooked or minimized.

During the Great War suspicion fell upon this unfortunate people, and Turkey decided to embark upon their systematic deportation. This led to massacres and an appalling tale of suffering and destitution. It is fair to remark, however, that, in the eastern provinces of Turkey there were, according to the most reliable reports, extensive massacres of Turks by Armenians. Nevertheless, the Armenians suffered terribly. Of 600,000 who were said to have been sent to Mesopotamia in 1915, only 90,000 survived in 1918. In the latter year an independent Armenian republic was established with its capital at

[1] The system by which previously non-Moslem groups were recognized as organized communities, the leaders of which exercised civil as well as religious authority.

Erivan, but it was invaded by Turkey in 1920, and incorporated in the U.S.S.R. in 1922. In 1920 some 30,000 Armenians were massacred by Turks in Hadjin and Marash; in 1921 some 80,000 emigrated to Syria and elsewhere; in 1922, after the Smyrna disaster some 100,000 were driven over to Greece, Bulgaria and other countries. Small numbers continued to follow in 1923 and 1925, and there was a considerable exodus in 1929-30. The Bryce report estimates the total number who perished at 600,000 (up to 1916); Dr. Lepsius puts it at a million. A Nansen report further states that 400,000 remained in Russian Armenia.[1] The dispersal of the Armenian people was thus virtually complete.

In this manner, the Christians in Asia Minor were to a very large extent 'liquidated.' There still remain a small number of scattered Armenians, and some few centres of Protestant mission work. To these latter we wlll return later: it is, perhaps, more logical here to follow the tale of secularization to its end.

The guiding principle of the new Turkish republic was a thorough-going, self-sufficient nationalism. The modernization of the country was pursued by developing internal resources. Turkey was determined no longer to lean on the great powers, but on the power of her own people. Westernization was essential, but it was not to be pursued under the tutelage or even guidance of any Western power. An energetic programme of education, cultural advancement, juridical reform, financial reorganization and public works was instituted. Ideas were borrowed from the systems of different countries, but the spirit and application of these reforms remained Turkish. As though to emphasize this new national self-consciousness the capital was moved from Istanbul (Constantinople), a city, it would seem, marked out by an incomparable situation to be the metropolis of an empire. But Istanbul had lost its extensive European hinterland. With its cosmopolitan and Levantine population it was more an international than a national capital; every corner of it

[1] Sir John Hope Simpson, *The Refugee Problem*, 1939, p. 34.

was redolent of its long history, of the manners and styles of Byzantinism, and the dead hand of the Caliphate. For a thousand years the capital of the Roman Empire, it was no longer suitable to embody the national spirit of a Turkish State. On the bleak Anatolian plateau, the driving force of Kemal Ataturk, aided by the services of the modern engineer, raised the city of Angora on the site of a decrepit village, once the chief town of Roman Galatia.

With so vigorous a national policy as the guiding principle of Turkish development, it was inevitable that the clash with Islam should come; and it was the more feasible to contemplate the contest with equanimity because, in spite of the Caliphate, the Moslem faith was less a part of the national life than in those States, such as Egypt, whose spoken language is Arabic. Mustapha Kemal moved steadily towards the goal of secularization, which is, in fact, one of the six governing principles of the People's Party. The Caliphate was abolished in 1924 as an institution for which there was 'no room in a national State.' In 1925 Mustapha Kemal appeared at Kastamuni in Inner Anatolia, wearing a hat and European clothes, and the classic Turkish costume disappeared from the country with surprising rapidity. The fez was the symbol to Ataturk of a solidarity built upon religion and tradition rather than national loyalty. The abolition of the veil and the regulation of clerical dress followed. Dervish monasteries were closed, and secret sects forbidden. Education was secularized, and the Christian-European year-computation introduced. In 1928 Islam ceased to be the established religion, and in the same year the Latin script was adopted. Even in the mosques the use of Arabic was forbidden. The muezzin's call to prayer is still heard to-day, but in the Turkish tongue. Secularism has gone farthest, perhaps, in Angora itself and in the largest towns. In the new capital there are few mosques and no Protestant service, although there is said still to be a Catholic one. Centuries ago, at Ancyra, the old town whose ruins still remain, a Christian council assembled to

regulate the discipline of the Galatian Churches: to-day only the two or three gather together for worship.

This secularism has been pursued with zeal and conviction throughout Anatolia: in Istanbul the underlying situation is different. According to the census of 1935, there were in Turkey 125,046 Orthodox Christians, almost all in European Turkey, 32,155 Roman Catholics, 44,526 Gregorians (Armenians), 11,229 other Armenians; 8,486 Protestants, and 4,725 undesignated Christians, giving a total of 226,167 Christians. The Armenian minority is mostly in Istanbul, but there are a few Armenians in Siras, Malatya, Elaziz, and other towns including Angora. The figures for Protestants mostly represent foreigners: there are not more than one or two thousand Greek and Armenian Protestants. The exchange of populations thus left a Christian minority in Istanbul; but even in this famous city, the prospects of Christianity as a living, progressive faith are far from encouraging. Moslems number 15,838,673 in all Turkey, but the Koran cannot be taught in schools, and, more recently, the training of religious leaders has become very difficult. Nevertheless, Moslems assemble for prayer in the mosques both in European and Asiatic Turkey. The famous mosque of Santa Sophia, once the greatest Christian Church in the world and Justinian's architectural triumph, has become a historical monument, but the State budget still includes an item for the maintenance of religion, and a department for the regulation of religious affairs. The Oecumenical Patriarch, the most venerable figure of Orthodoxy, still has his residence by the shores of the Golden Horn.

Nevertheless, the prospects of Christianity in Turkey are depressing, and the blow delivered to Islam would seem to be no less serious. The lamps of religion are burning low all over the land of the Pauline journeys. It is not the purpose of this article to discuss whether Islam can readapt itself to the modern State and the outlook of the modern mind. We must, however, touch on Christian work, which is hampered by the restrictions on 'proselytism,' by the habit, already discussed, of regarding the Christian

community as a self-contained national minority, and by the deadening tone of self-sufficient materialism that infects, like a low and unhealthy mist, the outlook and thought even of influential men.

This consideration has deliberately been left to the end. The American Board of Commissioners for Foreign Missions, ever since 1820, has been actively represented in this field. Of recent years the work has become increasingly difficult. No public preaching, or anything that can conveniently be termed 'proselytism' is permitted. A religious institution had recently to be closed owing to alleged 'proselytism,' and no religious teaching can be given even in the Board's own schools. Evangelistic extension of any kind is practically impossible. Nevertheless, the work is maintained on a reduced scale and under conditions which are certainly not becoming easier. With publication and secretarial headquarters in Istanbul, the Mission still has centres in various towns in Asiatic Turkey where a social, educational or medical work is maintained, as in Gaziantep, Mardin, Merzifon, Talas, Tarsus and Adana. Other independent institutions, such as the Robert College at Istanbul, famous for the influence it has wielded in many parts of the Balkans through Christian education, and well-known all over Turkey for its present influence among Turks, owe their very existence and success in large part to the Board. Not only by the upbuilding of the nation, by the befriending of the Armenians and by the witness to the Gospel among Moslems, but also by unstinted service in the terrible 'refugee' years of the War and post-war periods, the missionaries have demonstrated a disinterested and selfless spirit of Christian service.

For the rest, evangelical work is on a reduced scale. There is a hospital of the Kaiserswerth Deaconesses' House in Istanbul, and the Young Men's Christian Association carries on a good work. The administration of the activities of the two Bible Societies (British and American) was unified in 1937, and the depot in Istanbul is now under a representative of the American Society. Severe

restrictions are, however, imposed, and it is very difficult for any widespread distribution to be maintained outside the city. The new translation into modern Turkish was completed in 1936, but revision and final publication are still in progress.

There are many who question the advisability of continuing mission work in a country where free witness and the building up of the Church are rendered impossible. But to abandon a work developed over so long a period would be very short-sighted, if it can be avoided, and this conviction can be justified by three considerations. First, it is necessary, above all in this modern, secularized world, that there should be, here and there, men firm in the faith of Jesus Christ, to whom can come those individuals of the type of Nicodemus, earnest and serious persons who have seen through the popular illusions, but who are deterred from public confession by fear. It is necessary that such individuals should be able to seek out and find men who can speak to them of the words of God, and lead them on to know Him. Secondly, it is important that in such a country as Turkey there should be a constant witness to the true ends of Christian service and the nature of the Church which Christ has purchased with His own blood : that this Church is not a national minority, nor a mere historical survival ; that Christian service is not a subtle penetration of some political ' power,' but a demonstration and outcome of the power of God working through the followers of His Son. Thirdly, if once the field is wholly abandoned, it may prove infinitely more difficult to re-establish the Christian testimony. We must strive to hold fast that which we have.

In view of the pervading influence of Turkish secularism no little anxiety attaches to the situation in the republic of Hatay, formerly the Sanjak of Alexandretta, which through a political adjustment, has recently passed under virtual Turkish hegemony. Of the 80,000 Armenians who, in 1921, moved to Syria, about one-fourth remained in this Sanjak, but many of these, not wishing to come under Turkish rule, have moved on into Syria.

However, their clannishness, social and economic exclusiveness, and dominant position in trade, have made many enemies for them among the Syrian Moslems, and their position is an unenviable one. The American Board has twelve churches in Hatay, but their life has been seriously jeopardized by the emigration of so many of their constituency. The Irish and Scotch Presbyterian Mission, in Antioch and Alexandretta, and one or two other groups who have interests in the same region, must necessarily view the situation with apprehension.

It would be ungenerous to refuse a tribute of admiration to the remarkable work accomplished by Kemal Ataturk in the reconstruction of his country. It is an achievement that engrosses attention and commands praise. When all is said and done, however, the Christian cannot regard the new Turkey without concern. Turkey's secularism is a good example of the modern mind, and it should give ground for reflection that so much in modern Turkey has been founded in the spirit and with the technique of European civilization. Such secularism is not a persecuting or fanatical attitude : but it is devoid of the finer insights. It seeks to solve the eternal problem of doubt by the simultaneous dismissal of all the possible premises of truth. It substitutes the false abstraction of the spectator for the deep concern of the traveller, troubled to know the right path. It is uncommonly like that spirit of complete self-confidence, without fear, without misgivings, ' untroubled by a spark,' without pity, without the sense of need, which, as Mr. H. G. Wells has more than once remarked, will ultimately end by destroying both itself and the world. The long vigil of Christian prayer which the Church of the West may be called upon to undertake for the Church in the Near East will be amply recompensed if such a disaster can be thwarted, and the hearts of Turkish men and women turned towards Christ.

Women's Work in Arabia

JOSEPHINE E. VAN PEURSEM.

The peninsula of Arabia has an area of about a million square miles and an estimated population of seven million. Three Missions are evangelizing its people : the Arabian Mission of the Reformed Church in America ; the Church of Scotland South Arabia Mission, and the Danish Church Mission in Arabia. The first is working in the Persian Gulf, and the two latter in the Aden territory. Their combined missionary staff is thirty-seven. There is also a school and Evangelistic work at Aden in connection with the Anglican Diocese in Egypt and the Sudan.

Medical work predominates and is carried on by nine doctors and six nurses in eight hospitals and eight dispensaries. Hospital cases, treated in 245 beds, annually number about 2,461 ; and dispensary treatments, 235,238. The Arabian Mission of the Reformed Church in America alone has seven doctors, six hospitals and six dispensaries. This medical work has made possible evangelistic tours over wide areas in Arabia and a few notable converts have been gathered.

Beside medical work, the three Missions conduct preaching services, elementary schools, evangelistic classes for boys, girls and women, and house-to-house visitation amid difficulties to be expected in this land, the ' Cradle of Islam.'

The following article gives an intimate glimpse of a Thursday class held for Arab and Negro women at Bahrain (Persian Gulf) by the wife of the Rev. G. D. van Peursem, of the Arabian Mission of the Reformed Church in America, and is typical of this kind of work done at the five stations of the three Missions.

IN Bahrain (Persian Gulf) the evangelistic worker is at home all day every Thursday to her Arab women friends. This has been the custom for twenty years. We find it is worth all the effort that can be put into it to make this day attractive, helpful and uplifting. In the forenoon the Negro women predominate, and the number varies from twenty to sixty. They come and go : some bring their sewing ; others with their market baskets call in on their way to or from the bazaar. When the largest number is present a Bible story is read. Usually one of them is asked to retell the story in her own words ; then discussion about the lesson follows in a conversational way. To be sure, the conversation often wanders far from the subject as different women try to tell of their own experiences and difficulties, and correlate them with the story of the lesson. In the afternoon a definite group comes regularly at a fixed time. They are our converts, two

Armenian Christians and several Arab women who are sufficiently interested to attend regularly. At the request of this group the social work was curtailed and a Bible class with consecutive lessons was begun. The Old Testament is studied, and in the discussion an effort is made to bring out its relation to the New. A period of extemporary prayer and the singing of favourite hymns give the new Christians a chance to express themselves and to witness for their Saviour. Most of this group can read. It is a joy to see a *mejilis* (assembly-room) full of Arab women with hymn-books in their hands following the singing or reading the Bible. Some of them continue to read to themselves during the social hour which follows. Two of the Moslem women borrow books and leaflets, taking them home and returning them the following week. Very little literature is given away, and very little is sold.

Visits to Arab homes could be multiplied a hundred times without any fear of exhausting the hospitable welcome of the Bahrain women. The average number of calls made this past year was nine per week. Some of these were all-day visits in a home, or more often in a garden. During these all-day visits we meet many women and children, as there are usually other guests, friends and relatives present. Um Sarah, our faithful Bible woman, and Ameena Nasseef, the wife of the teacher of our former school for boys, also call a great deal, and they have many friends and both have a positive, helpful and evangelistic influence. There are very few homes now where we are not definitely asked and urged to read the Word or tell a Bible story.

As yet no welfare clinic has been begun. Adequate equipment for this is beyond our finances. However, we try and follow up some of the obstetric cases from the hospital and other cases as well, teaching them over and over again the A.B.C. of child care. To those who can read, welfare literature is given. Those in need of medical care are sent to the hospital. During the summer several outdoor lantern lectures on welfare, malaria and tuberculosis are given with slides from the Indian Red Cross

Headquarters. Films would help if they were available, as we can borrow projectors. A lesson taught through the eye is easier to understand and makes a more lasting impression.

Thirty-six trips have been made to Moharrik Island, visiting Kelali, Hadd, Haale, Bezateen and Moharrik itself. On this island eight different villages have been visited, sometimes with Dr. Storm and Mr. van Peursem, but more often alone. On these village trips simple medicines are dispensed, teeth extracted, and women vaccinated. Many are given notes of introduction to the hospital, and the poor sometimes receive the fare to get to the hospital. One of the most gratifying experiences in these village visits is that often among the crowd of women there are those who say, 'We did not come for medicine, but we wait for you to read us a story from your book.' Since it is our main purpose to make known to them the wonderful truth contained in the Book, we are doubly glad when the request comes from them.

Two Sunday-school classes are held for children and women, immediately after the morning service. All are present for the preliminaries, and the Bible story is read and explained simply. Then the little ones are excused, and we have a more detailed discussion of the regular lesson. Ten of our pupils have had a hundred per cent attendance this past year, summer included. The spending of their offerings is decided by the class. They pay rent for the blind father of one of the pupils. At different times clothing for poor children is bought, and at Christmas time they send gifts to former pupils. The regular pupils are nineteen in number; seven come irregularly and are enrolled as guests.

In the hospital clinic there are daily Bible talks by Um Sarah in Arabic and Um Miriam in Persian. Each in-patient is visited by an evangelistic worker several times a week. The response is becoming steadily more intelligent, and the message more appreciated.

At present we have eight children in the little orphanage. Two babies died last year, and one other was very

ill. Fortunately he recovered, though as yet he is not very robust. Our healthiest and youngest baby is to be given to an Arab woman for adoption. It is feared he will be lost to Christianity and it hurts to lose him. However, the number must be limited for lack of space and equipment. It is naturally better to give away the more robust. Two of our orphans are away; one, Abood, is in the school for the blind in Jerusalem, and the other, Bertees Tiffany, is in Basik in a Church Missionary Society school. There is great need for healthier and better quarters and more equipment for these little ones. Local Europeans and Americans have shown interest in the work and have helped financially to care for this large family.

No one at present is asking for baptism, but eight women have come this past year at irregular times for lessons. They can be considered interested in the teachings of Jesus, but do not yet realize His great love nor their need for redemption. All they know is that they are dissatisfied; that they have an inward conviction that Christ's way is the better way, and that they receive comfort from hearing His word and from association with Christ's followers.

We ask your prayers for all our activities. Our hopes are based on the witness of the small group of women converts from whom we expect great things. A few words will show the background of their lives.

Mekkia was baptized over twenty-five years ago and has had periods of serious backsliding. We feel she sincerely trusts and loves her Saviour and lives closer to Him as time goes on.

Um Miriam was baptized a few years ago. She is matron of the orphanage, radiating her joy in Christ to all who come in contact with her.

Miriam, the daughter of the latter, goes to school and is developing into a fine Christian young woman.

Elizabeth, a cousin of Miriam, also goes to school and is developing nicely. For the last year she has been helping Mrs. Storm, and under her guidance has improved and learned a great deal. Unfortunately she is a cripple.

Merda is a Bedouin, now for four years a faithful Christian wife and mother of two boys. Her home is neat and clean as compared with her non-Christian neighbours. She is intelligent and reads well, and is ambitious to learn more.

Such are some of the women through whose witness we hope for great things.

All these activities are full of opportunities, but perhaps the most valuable are those which come from individual friendships, or from interruptions, when the women come with their personal troubles and problems, hoping to receive advice or help of some sort. Some of the troubles in these intimate conferences are so complicated and baffling that all that can be done is to give them a sympathetic hearing. At other times we are fortunate enough to find a solution and make helpful suggestions. Several cases have to have Government assistance. Here is an example. One evening a woman, only once met before, came in great agitation and fear. '*Khatoun*, I am in great trouble. My brothers have planned to kill me. They want to take me out in a sailing-boat pretending to take me to Quatar, and when they are out at sea they will tie a stone on my neck and throw me into the sea. Please hide me with you, for then they will not find me, and ask your Christian Government to protect me.' The trembling voice of this dishevelled figure, shedding bitter tears while making her pathetic appeal, showed the seriousness of her danger and the urgent need for help. At once a letter was sent to the Adviser to the Government, who immediately asked to interview the woman, and on investigating the case found that she was right. On his advice she was given shelter with faithful old Medeena, and in a month's time the case was cleared up. The reason for the planned murder was property. The woman had been given many things by her husband previous to his death four years before. He also was a first cousin. Now, this widow wanted to marry a 'stranger,' and the brothers wanted her to marry another cousin. She refused. If they had succeeded in killing her out at sea, they would

have returned in a few weeks from Quatar saying she had died of fever. She is married now after giving up some of her possessions, and has the husband of her choice. She is a friend who faithfully calls, though her home is on a small island quite a distance from here. Our hope is that the glimpses of Christ she has had will convince her that He not only saved her life, but can also save her soul. Why did this woman and others come ? Because the Gospel has been preached here by missionaries like the late Mrs. Zwemer and others, who lived for Christ and permeated the island with the knowledge of His life, death and resurrection, and with the knowledge of His power to heal body and soul. Those who were called by His name and have served Him here have been a blessing and help to all those who have come after. As in the past, so may the future find those of us who follow, faithful unto the end.

Statistics of 'Greater' Germany

Since March, 1938, the number of Roman Catholics under German rule, has, through various annexations, increased by some 15,000,000. Religious statistics for the whole German empire, including the 'Bohemian-Moravian Protectorate' (Czech territory) are now as follows :—

Protestants ..	43,500,000	50 per cent.
Roman Catholics ..	37,500,000	43.1 ,,
Other Christians ..	900,000	1 ,,
Jews	750,000	0.86 ,,
No religion, etc. ..	4,350,000	5 ,,

Under 'Other Christians' are included the 800,000 members of the Czech National Church, the Old Catholics and Greek Orthodox.

Literature Evangelism in Brazil

J. Roderick Davies.

WHILE travelling through the north-east of the vast inland State of Matto Grosso some five years ago, I became convinced of the need of a definite, systematic and prayerful distribution of the Scriptures and Gospel literature in the homes of the people. In all the diamond mining camps and villages visited, in every cattle ranch and sugar mill entered, there was to be found evidence, in the form of literature, of the activities of false sects such as Spiritism and Russelism. Evangelical literature, however, was conspicuous by its absence.

Missionaries have often written about the illiteracy of Brazil (about three-fifths of the adults are illiterate), but it is to be feared that we are not wide awake to the fact that all over Brazil, even in the most remote parts, amongst all classes, there is a real thirst for secular knowledge. On this journey I visited diamond mining camps where young and old Brazilians were studying the three 'R's,' six nights a week by candle light; and that in the midst of gambling dens and brothels. I was impressed that not only the backwoods, but the inland town and city, were wide open doors for literature evangelism. The multiplication of booksellers and bookstalls in these Brazilian towns and cities during the last ten years is an indication that the Brazilian is doing his utmost to get rid of the adjective 'illiterate.'

At that time there was an actual dearth of Scriptures in the State. Passing through the capital city of Cuiabá, which has a population of 50,000 people, and desiring to purchase a Bible for my own use, I naturally sought out the minister of the Evangelical Church. He informed me that for some months not a copy had been available. Coming down river, I visited two Evangelical groups in Corumbá and asked the leaders in charge if they could sell me a Bible. They both informed me that they had not sufficient Scriptures for the use of their respective

congregations. They mentioned that for various reasons they were reluctant to send to the Bible Societies at Rio de Janeiro for supplies of Scriptures ; the distance was so great, transmission of money very difficult and the unreliability of the Brazilian mail had discouraged them from attempting to keep an adequate stock of Scriptures.

As a result of this journey, my mind became occupied with the need of an aggressive policy for the distribution of Scriptures in the State of Matto Grosso. I felt definitely that God was commissioning me to place the Gospel in every home in the State. Hence our motto of service has been, 'The Bible in Every Home in Matto Grosso.' At that time I was alone on the field and realized that, single-handed, the task would be impossible. But as I waited before God He revealed that it was not for me to visit personally every home, but to believe that He would supply the men and the means to fulfil 'the Commission' : 'The Bible in Every Home in Matto Grosso.' My part was to trust and co-operate with Him.

Four years have passed and during that time we have seen the Lord working, giving us results that cannot otherwise be described than as miraculous. Together with ourselves we have had eight workers on the field, all actively engaged in placing the Gospel, through Christian literature and the Scriptures, in the homes of the people. We chose as the centre of operations the town of Corumbá, one of the most central points of the Southern Continent. It has a population of 40,000 inhabitants, and is a port on the Paraguay River which, in this region, runs close to the frontier between Brazil and Bolivia. There a Bible House has been established, which serves not only as a base for our work, but also as a depot for the distribution of the Scriptures in the State. We have a Free Tract Depot which by post serves the whole of Brazil, and an evangelical bookshop that supplies not only the town of Corumbá, but the whole of Matto Grosso, and parts of the Republic of Bolivia. It has been a pleasure to co-operate with other workers, and the Bible House has been a missionary centre and a Rest Home for

all Christian workers in the State. We also are of assistance to others by sending parcels of tracts and Gospel literature. These are sent out free of charge, postage paid, to all who make a request for them. Visitors to the Bible House at Corumbá pay less than their cost for a Bible or Scripture portion, for many of these visitors go away greatly encouraged and helped spiritually.

Not infrequently men and women come to the Bible House in deep perplexity of soul. They seem to feel less hesitancy in asking for a book or tract from the person at the desk than they would in searching out a missionary or pastor to whom they could speak of their trouble. But what they really want (whether they realize it or not) is the Light of the Word, and the people in the Bible House are often able to give the seeker just the help that is needed.

Early one morning a man came rushing into the shop and asked Señor Alfredo, our co-worker: 'Have you a book on Secret Science? I want one at once.' Señor Alfredo answered that the Book we sold had nothing secret about it, but it certainly did speak of One who would 'bring to light the hidden things of darkness.' The man became interested, and gradually told us, with a broken heart, the following story. Early that morning he had left his hotel, armed with a revolver and a belt full of bullets. He was going to kill that morning the woman who had been unfaithful to him, and also the man who had run away with his wife. Passing the Bible House he thought he would like to know what a certain book had to say in relation to that day. If this book said that the day was a good one to take revenge, then he would do the killing that day. Fortunately for him the Book we sold to him says: 'Vengeance is mine: I will repay, saith the Lord.' Señor Alfredo had the great joy of introducing this poor soul to the Lord Jesus, and that night, in a local Gospel meeting, the man testified how the Lord had met with him in the Bible House.

Incidents like this are common and are probably the most valuable contacts that are made. People of all

classes have testified to the ministry and influence of the Bible House in the State. Even the Roman Catholic Bishop, when asked by a Government official what he thought of the Protestant work in the State, said, 'Not much. But that place down there (referring to the Bible House) is like a voice crying in the wilderness.'

We have been greatly helped in our work by the Bible Societies and the Scripture Gift Mission which have seen in our Bible House the means through which their great work can be done in the State of Matto Grosso. Although Peniel Chapel all through the years has fully supplied the men and the means for fulfilling our Commission, it has been the ministry of the Bible Societies and the Scripture Gift Mission which has provided us with the literature for the prosecution of our great task. The Christian Literature Societies have also contributed to our ministry. But, in addition to the books we have received from them, we have also felt the need of Gospel tracts which would speak more directly to the heart and mind of the Brazilian people, and replace those coming from abroad that usually contained illustrations and incidents of conversion of people not Brazilian.

To meet this need we published last year a series of tracts adapted for Brazil, each one giving an incident of conversion of Brazilian people. The blessing resting upon the distribution of these leaflets is remarkable. As soon as they came from the press every Christian paper in Brazil published either a part, or in some cases the whole, of the series. A recent letter from Corumbá brings the news of the salvation of a Brazilian Army officer through reading one of these tracts sent out from the Bible House last year. He is just one of the many who have testified to blessing received through portions that have been sent out. In his letter telling of his conversion, this officer asks that parcels of Scriptures and tracts should be sent to him to distribute amongst the soldiers. Who can measure the influence of this man on the lives of others in the Brazilian Army?

Much of the literature that we have made available

has been distributed from house to house by missionaries and Brazilian workers. Some native Churches have taken on the responsibility of distributing systematically and prayerfully our tracts in the homes of their districts. In this way we have been provided with a band of voluntary workers collaborating in the task of reaching every home. Through the generous help of friends in London we have also a motor launch manned with three colporteurs continually travelling along the inland rivers of the State. By this means we are able to distribute the Scriptures and Gospel literature to the outlying settlers and diamond miners, to sugar mills and to cattle ranches which otherwise would be almost outside the range of existing missionary activity.

A new opportunity for making the Gospel known has recently been afforded us by the public press, which is sympathetic to the Gospel message. At Corumbá the proprietor of a daily paper told us to send in our contributions and that he would publish them free of charge. This he has done ever since. Only those who know something of the exclusiveness of the Brazilian press towards anything evangelical can realize what a great victory this is for the Gospel.

This article will show how, in some of the less accessible parts of Latin America, it is possible to take advantage of the growth of literacy. While many political and religious bodies have been swift to see this opening, we, Evangelicals, have for the most part been slow to realize it and act. Great expenditure is unnecessary, nor does the work call for a large personnel. What is required is a vision of the need and opportunity, and faith obediently to work out God's plans.

Viscount Wolmer once said, ' There is no work which is more important than the work of placing the Scriptures in the hands of the people, and compared with it all the efforts of politicians, writers, builders, statesmen, journalists and artists, must seem puny.' This is indeed a fact and it is still probably true, in spite of the development of radio evangelism, that no medium in the world is more

fruitful in bringing the message of salvation to the common people than the distribution of God's Word.

Nationalism is still the order of the day in Brazil, but foreigners have been given till June to put their papers in order. In the south, various schools (among which there are said to be 200 schools under the control of the German Evangelical Church) have been closed because they were not fulfilling the recent conditions in regard to language and other matters. Municipal prefects who are not Brazilian, who are to be found in several cities, are to be dismissed.

A Brazilian Baptist pastor, in *O Jornal Batista*, makes a protest against the nationalist tendencies in Brazil adverse to the missionaries. He terms this a kind of religious racialism, and goes on as follows: 'I visited a few months ago our seminary in Pernambuco. What did I see there? I saw undergraduates hating each other with mortal hatred. I saw a vigorous and extremist group against the missionaries. This group systematically opposes all missionaries and would like to remove them completely from evangelical and educational work in the north. Any undergraduate who says a word in their favour is immediately anathematized, hated and persecuted by the extremist group.'

* * * *

Two or three modern movements of interest to the evangelical Churches are to be noted. Several new books have been published recently. The review *Fé e Vida* has been created and published and *Sacra-Lux* has published its fourth number. A new daily paper has been proposed in Rio de Janeiro entitled *Nova Era*. This paper plans to fulfil the ordinary functions of a daily paper, but with an evangelical outlook, and good moral tone.

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In the West Brazil mission, the São Sebastião do Paraiso field has now been turned over entirely to the Brazilian Church.

Control of Religious Organizations in Japan

WILLIAM AXLING.

THE Government's Bill for the control of religious organizations has passed the House of Peers and is now under consideration in the House of Representatives. The indications are that that body will also approve it. Over a period of forty years succeeding cabinets have wrestled with this question and four definite attempts have been made to secure the passage of some such legislation.

A Series of Defeats.

The earliest drafts seemingly suffered defeat because the Empire's legislators were not prepared to give Christianity full recognition as one of the nation's religions. There was strong prejudice against this recent re-arrival in Japan's pantheon, a hang-over from the days when this faith was banned and its followers persecuted under the Tokugawa Shogunate. Moreover many believed that Japan's national polity and the tenets of the Christian faith were mutually exclusive.

The attempt made by the Tanaka Cabinet in 1929 to put a similar Bill through Parliament was frustrated by the united opposition of Christianity and the reformed wing of Buddhism. The followers of these faiths bitterly opposed the provision in the draft making it obligatory on the part of religious bodies and local religious organizations to submit the basis of their creeds to the Minister of Education, or, in the provinces, to his representative, the Governor, and secure their permission. This was considered a violation of Article 28 of the Imperial Constitution which grants freedom of religious belief to all of the subjects of the Empire.

These earlier Bills definitely proposed to regulate religions and thus came under the charge of violating the constitutional provision guaranteeing religious freedom.

A New Approach.

As the terminology of the present Bill indicates, it proposes to deal not with religions as such, but with religious organizations. This new approach is evidently made in order to ward off the charge of interfering with religious freedom.

The control of religious organizations provided for in the present Bill is comprehensive. No religious body can be established without the approval of the Minister of Education. In applying for approval, the creed or an outline of the doctrine of that religious group, must be submitted as well as a statement covering its ceremonies, its organizational set-up, its membership regulations, its range of activities and the qualifications, prerogatives and powers of its pastors and officials.

When once approval has been secured for the establishment of a religious body, the matters outlined above cannot be altered, if such alterations affect its status as a religious body, without the approval of the Minister of Education, or by his delegate the prefectural Governor, or the local police.

Each local Church as well as each denomination must appoint an official representative, and this representative will be held responsible by the Government for the character and affairs of that body.

In order to establish a local Church, approval must first be secured from the head of the communion with which it is related. An application must then be made to the prefectural Governor with a full presentation of its creed, its regulations, its officers and programme of activity.

An interesting feature of the Bill is its effort to safeguard the rights of the local congregation by stipulating that no changes in matters of clergy, doctrine, ceremonies or regulations can become effective until approved by the congregation or by its appointed representatives.

The Bill makes it possible for Christian communions, as well as local Churches, to become juridical persons and hold property. Property so held cannot be mortgaged

or disposed of without the consent of the responsible head of the denomination and the approval of the prefectural Governor.

Dissolution and Penalties.

A local Church may not dissolve without the consent of the responsible head of the denomination to which it is related and the approval of the prefectural Governor. However, the prefectural Governor or police may dissolve a local Church : (*a*) if it fails to rebuild within five years after its building has been destroyed ; (*b*) if it has no responsible head for a period of three years or more.

In cases where religious doctrines or ceremonies disturb peace and order, and run counter to the public good, the authorities may limit the functions of the religious body concerned or order the suspension of its pastor or dissolve it.

In cases where a religious body has been dissolved because of a failure to rebuild or to appoint a responsible head within the specified time, or its functions have been limited or its pastor ordered to be suspended by the local authorities, an appeal may be made to the Minister of Education or court action may be taken.

Religious bodies, local Churches, pastors and officials who violate the provisions of this law will be subject to fines ranging from Y200.00 to Y500.00 or to imprisonment for a term of not more than six months.

Churches which do not desire to attain the status of religious bodies may organize as religious societies by filing their regulations, doctrines, ceremonies, and the names and qualifications of their preachers, with the prefectural Governor.

Inasmuch as Christianity hitherto has had no legal status, all Christian communions and local Churches must take steps to conform with the provisions of this law within two years after its passage.

Privileges Conferred.

Christian communions and local Churches which have

sought and received the approval of the proper authorities will have the right to organize as juridical persons and hold property. They will also be freed from local and national taxes. Moreover, their property cannot be confiscated in case of debt. These privileges do not accrue, however, to communions or local Churches which register as religious societies.

Reaction of Japanese Christian Leaders.

The reaction of Japanese Christian leaders as a whole to this proposed legislation is as follows :—

(1) Many of the provisions contained in this Bill are already in force. The Bill has the advantage of clarifying the situation and giving definiteness to the powers of the local authorities. Both Churches and the local officials will know just what their rights and powers are.

(2) If communions and local Churches meet the conditions laid down in this legislation the local authorities must take favourable action. Hitherto the personal equation of the local officials, their likes or dislikes, have played too large a role.

(3) The Government has given serious and considerate attention to the amendments to the original drafts urged by Christian leaders and most of them have been incorporated into the Bill as it now stands.

(4) Large sections of the Japanese people have looked upon Christianity as an alien faith. Ever since the days under the Tokugawa régime, when persecution broke upon the Japanese Christians, this faith has been labelled foreign in the minds of many. This legislation, however, puts the stamp of approval upon Christianity by the Empire's highest legislative body and relates it to the nation's inner indigenous life.

(5) For eighty years Christianity has been an interloper in Japan's religious world. It has had no legal status. It has been tolerated but given no legal recognition. This legislation gives it a legal standing and legally puts it on a basis of equality with the nation's other faiths, Shinto and Buddhism.

(6) It confers the right upon Christian communions and local Churches to become juridical persons, thus giving them property rights and safeguarding their holdings in land and buildings.

(7) It is a definite recognition on the part of the Government authorities and the thoughtful leaders of the nation of the broad influence which Christianity has been, and is, exerting on the nation's life and of its potential power for the future.

Conditions Calling for Such Legislation.

Japan has been plagued in recent years with an over-production of semi- and pseudo-religious cults. Some of these have had a phenomenal growth, counting their followers by the hundreds of thousands. Rarely a week has passed without a new religious cult being registered at the Religions Bureau of the Department of Education, with the result that the registration of religious bodies, sects and cults has leaped across the 500 mark.

Many of these are faith-healing or fortune-procuring cults masquerading in the guise of religion. Recently two of these quasi-religions, which, in an incredibly short period secured a nation-wide following, came under the Government's ban and were suppressed because of teachings and activities inimical to the interests of the State.

In view of this development in the Empire's religious world the Government authorities contend that some form of control of religious organizations must be instituted in order to safeguard the true interests of the people.

In reply to interpellators in the House of Peers as to the Government's attitude toward religion, the Minister of Education replied :

> ' Man's religious experience cannot be governed by laws. The present legislation is aimed at enabling religious organizations to engage in legitimate activities without being troubled by doubts concerning their legal status.
>
> ' We do not regard actions at State Shinto Shrines as religious acts. The Government's policy is not to interfere with the people's faith but to enlighten them where enlightenment is

required. Only in this way can there be real freedom of faith. On this basis, religions must be protected or supervised.

'Emperor Meiji gave freedom of faith to the people in the Constitution in accordance with the fundamental principle on which our nation was founded, the idea of all the universe being one. Thus in religious administration there is ample room for the exercise of fine judgment and delicate treatment. The fact that all religions have found shelter in Japan shows adherence to the spirit of all the universe being one.'

The Chinese Church Grows

In spite of opposition, persecution and hardship, says the *Christian Chinese Student*, the Christian Church has grown in numbers. The latest statistical returns show a twenty-three per cent increase during the last decade, thus bringing the total number of Protestant communicants up to the half-million mark. This is a very small number, for it represents only one-ninth, or one per cent, of the total population of China, but the Christian Church in China exercises an influence on the life of the nation far beyond its numerical strength.

The Church in China has become increasingly indigenous, and has assumed more responsibility in self-support, self-government and self-propagation. Nearly one half of her churches are self-supporting.

The Home Missionary Society, organized twenty years ago, has been sending Chinese missionaries to the province of Yunnan and to Mongolia.

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In the area controlled by the Shanghai Municipal Council there are about 40,000 foreigners of various nationalities, and over 1,100,000 Chinese congregated in the same area. *China's Millions*, commenting on this, says that the result is a great city marked by many sordid elements, and subtle antagonisms. Into this conglomeration a new element is being introduced by an influx of Jewish refugees from Germany. There are some thousands already in the city and more are promised week by week. Wealthy Shanghai Jews have given large sums to render immediate aid and to give as many as possible some work to do.

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It is being borne in upon us in the West that the war in China is not the only occasion when man in his folly has thought that he could live by rapid acts of aggression and violence. In time the nations will surely learn once again their mistake and folly. No matter how man plunders and rants and shoots off his cannon and swells up with insufferable pride, God is the same forever. He commends to us His way of life and rewards the pure in heart. To-day East and West alike are living amidst perplexities, unanswered questions and distress on all sides. Who will show us any good? 'Except ye be converted and become as little children,' said the Master, 'ye shall not enter into the Kingdom of Heaven.'

The Indigenous Church

Address given by the Rev. A. Stuart McNairn, at the Mildmay Conference, April 1939.

My subject is 'The Indigenous Church,' a term which is being harnessed to all sorts of ideas and used in ways that find support neither in the English dictionary nor in the Scriptures.

We have first been given a picture and a problem of a group of converts led to Christ through the preaching of the Gospel. The question immediately arises: what are we going to do with them? And there, it seems to me, is the very beginning of all the trouble on the mission field. Why should we do anything with them? It may be asked. What did you do with the man before he was converted? You brought him to Christ and Christ dealt with him. Why not do the same with our mission converts, and thus save much heartache and trouble? But we have not the courage to leave them to Christ; we are always wanting to do something with them, to train them up in the way we think they should go, until some day they will be so trained and imbued with our ideas that they may be handed over, like a packet of merchandize, to self-government and self-support, and we can say, 'Now you have an indigenous Church.'

Now, what does 'indigenous' mean according to the English dictionary? The summing up briefly is: something produced, growing, or living naturally in a country, not exotic or imported. I was in Kew Gardens the other evening and saw a very good example of what the word means, and its opposite. I came to the Bluebell Wood, and there was a little bit of typical English scenery, English trees, English grass and the ground carpeted with bluebells. It was all indigenous, it belonged, and it gripped my heart. Then I wandered over to the great glass houses, a regular Crystal Palace, and came into a hot, steamy atmosphere with exotic plants and flowers everywhere and palm trees reaching to the roof, and smells

that took me back to the jungles of Brazil and Peru. There was nothing indigenous there, and such growths will never be indigenous to England unless the earth should alter its axis and turn this land again into a tropical country. These palm trees and luxuriant growths required a staff of trained men to keep them growing: they required an artificial atmosphere, supplied by steam and hot pipes; they had to be nurtured and fostered and cared for, lest they died. They are unnatural here, out of their element; they are not indigenous, not produced and grown naturally in this country.

All this is simple and obvious; yet in missionary work this word is very often misunderstood and wrongly used. People speak of a Church as being indigenous because it is quite self-supporting. But what has self-support to do with its being indigenous? There is a Mohammedan mosque in London which is quite self-supporting; it is not indigenous and never will be. The Imam may be an Englishman, the congregation may be largely English, but you cannot make Mohammedanism indigenous in England. I once took up a magazine and read a headline: 'Methodism becoming indigenous in Ceylon.' You might just as well talk of elephants becoming indigenous in the Zoo. Elephants will never be indigenous in the Zoo, nor anywhere in this country: they do not grow here naturally, they are imported, they are exotic; and yet they are, at least in a measure, self-supporting! Note the cargoes of joyous youngsters they carry for profit. 'Self-support' is not synonymous with 'indigenous.'

A good brother said to me the other day, 'Our Churches in Argentina, of course, are not indigenous, because so many of the members are not Argentines.' But again that has nothing to do with the Church being indigenous. You could have a Roman Catholic Church in Madrid or Rome itself with many English members, but it would still be an indigenous Church. Roman Catholicism is indigenous in Spain and in Italy, and it does not matter if certain members of a given congregation are English, Scottish or Irish, it is still an indigenous Church in Rome. You

could have a Presbyterian Church in Scotland with foreign members: it would still be a Presbyterian Church, indigenous to Scotland, grown and developed in Scotland, Scottish in every fibre of its being, though some members might have black faces. It does not matter who your members are, or who pays the rent. None of these things matters. We must ask rather: did the Church grow out of the soil of this land, out of the heart of this people? That is what makes a Church indigenous. Anglicanism is indigenous in England, Presbyterianism is indigenous in Scotland, Roman Catholicism is indigenous in many parts of the Continent. Mohammedanism is indigenous in Arabia, as Buddhism is in the Far East.

One great mistake of modern missions is that we have gone to other lands projecting our denominational, Anglo-Saxon Churches, indigenous to this land, into foreign soil, where they are exotic, imported, not growing or produced in the country. Their roots are in a foreign land, and they need the foreign gardener, the foreign missionary, to care for them. What shall we do with these converts? If we are going to make them good Presbyterians, we must have a Presbyterian minister, and Presbyterian ritual, the Presbyterian hymn-book, and so on. We must keep them in a Presbyterian atmosphere if we are going to keep them good Presbyterians. But why have Presbyterians in Africa, or China or South America? Why should you have Baptists or Methodists? Why plant any 'ists' or 'isms' in those far-off lands?

These things belong to our wretched quarrels and struggles and strifes and divisions through the centuries. Why export them out there? Yet nine missions out of ten do it. They cannot help themselves. They are supported by a Church, a denomination, to go and do it, to reproduce the Church of this land in that land. It is frightfully difficult not to do so. It takes a superman to cut himself adrift from all Churches or denominations. True, we go out there to preach the Gospel; but *pari passu* with the Gospel we reproduce our denominational creeds and forms and methods. The Gospel is wrapped up

in denominational trappings. As has been already hinted, we go to a new land and say, 'We are going to start work in this city, how shall we set about it?' And we begin to look for a hall and furnish it to carry on suitably meetings on certain lines. But if we sit down for a moment and think: what has this to do with the Gospel? It is only that we have always heard the Gospel preached under these conditions and in these surroundings, but could the Gospel not be preached in some totally different, and much less expensive way?

I sat in a meeting recently and heard a veteran missionary tell a story of wonderful devotion and service. Then he said: 'But we want to push on; we want to open a station at . . . , but it will cost £800. Who will help us open that station?' Sitting next to the treasurer of that Society, I whispered to him: 'Why will it cost £800?' and he whispered something about walls and compounds and equipment. I did not catch it all, but sat wondering why it should cost £800 to go to an adjacent town and tell the old, glad story. Was it necessary to 'open a station?'

Just let us picture for a moment, without any irreverence, the story of the fifth chapter of St. Matthew, as if, when the Lord Jesus went up into a mountain and sat down, Peter had got up and said, 'We will start this service by singing Psalm 119, and then brother John will lead us in prayer.' Or, in chapter thirteen, when the Lord came to the seaside and pushed out in the little boat, suppose Peter had at once given out Psalm 107, from verse 23, and then asked Andrew if he would kindly lead in prayer, while Philip read a portion of the Old Testament! There was nothing of that. He just said, 'Peter, lend me your boat, I want to talk to these folks,' and they pushed out and dropped anchor and the Lord began to talk.

'But that was not a proper meeting,' you say. Why not? Had we started this meeting with no singing and no prayer and no Scripture reading, you would have said, 'What a funny meeting, there was no singing and no prayer.' It *would* have been a funny meeting because that is our ritual, our form of service which is the indigenous

way in which we conduct our meetings in this country, beginning with hymns and the offering of prayer and the reading of the Scriptures. But is it the only way, and has that ritual any essential connection with proclaiming the Good News of the Kingdom of God ? And must we reproduce that way in China and India and South America, even though it may be strange and embarrassing to the people who have gathered to hear our message ? The truth is we cannot cut ourselves adrift from our denominational and early ideas of procedure, even though these have essentially nothing whatever to do with the preaching of the Gospel or the planting of Churches.

Sometimes I have had a vision of a country looked at from a tremendous height, and I see missionaries setting out to evangelize a vast new land. They sail across the ocean ; land on the shore and establish themselves in a city, town or village. Then old habit asserts itself and begins to reproduce our Anglo-Saxon method of Gospel preaching, leading on to the establishment of a Church with regular services based on the practices of the denominations to which they individually belong. The result is that it is just as though a net were dropped over them ; they are pinned down for life to preaching and teaching in and around that microscopic centre. After twenty years they have a little group of converts in the net, and after fifty years they may still be there, with a larger congregation in that little net, singing their hymns, preaching and teaching. But what contribution have they made to the evangelization of that continent ? So they come one by one ; the net is dropped over each as he lands. They become, in measure, stationary, working splendidly, working their very life out, giving God great service, but tied and shut up within that little net, while a great continent lies unevangelized and untouched.

I wonder if we are not too eager to plant and build up Churches in the likeness of what we have known at home. Are we not too eager to arrive, too eager to see the Church arrive, at some such form of completeness as it took a thousand years to attain in our own land ? In fact, I am

beginning to wonder even if we are right, both in our objective and our method as missionaries, in seeking so earnestly not only to preach the Gospel, but to plant Churches.

Christ never planted a Church. Could you imagine Christ in a little town in Galileè renting a hall just opposite the synagogue and starting opposition services and trying to get the Jews to leave the synagogue and ' join ' something? It is inconceivable. With our Anglo-Saxon genius for organization we are keen to organize our converts. We are too eager to help an embryonic Church to maturity by ready-made and imported methods, and this may be much less important for the development of the souls of the disciples than the struggle of getting there. As Dr. Riddle quoted last night from Stevenson, ' It is better to travel hopefully than to arrive ' ; and the travelling is often far more important than the arriving, for the development of the soul. There is a great deal said in the Bible about travelling: we are called pilgrims. There is not very much said about arriving.

All life is conflict and struggle, and this is essential for the development of character. You may know the story of the little boy who saw a butterfly clinging to a plant and trying to get out of the chrysalis. Grieved by its struggles, he cut away the chrysalis and helped it out, and the butterfly died. The very life of the butterfly depended upon its struggle to get free of the chrysalis, and the very life of the believer, and of the young convert, —and certainly his spiritual growth—may depend on the very things that the missionary tries to save him from, and to provide him with. Dr. Hutton said some time ago, speaking of life : ' What is the object in a game of football : is it not to get the ball between the goal posts ? ' Well, if that is all, why not get up the night before, when the other side is asleep and take the ball out and put it between the posts ? And there you are ! But that is not football. Yet that is what we are inclined to do as missionaries : to take this poor little Church and carry it in our arms and save it from every wind that blows,

and carry it to what we consider its goal. Thus it is missing all the discipline and the struggle and conflict with its hostile environment which is so essential to its development.

I should love to see a Society, or a missionary even, who so believes in the eternal and divine nature of the seed he is sowing that he is content to go out like the sower in the parable, who went forth to sow and cared not that some fell by the wayside and the birds got it, that some fell in stony ground or among thorns, but went on sowing, knowing that some *would* fall on good ground and spring up, first the blade, then the ear, then the full corn in the ear—nobody knows how, except God. And there will be a harvest up to a hundredfold.

But no, we missionaries cannot be content to scatter the seed : we must stay and put up a fence and keep the birds away, or we must dig up the stony ground so that the seed will have a chance to grow, or eradicate this patch of thorns, so that the seed will not be choked. And we spend our time doing these things when we ought to be over the hills and far away sowing more seed, knowing that there *are* patches of good ground just where God wants them, and there the seed *will* spring up and grow. Oh for missionaries with such a courage, such a faith in their Gospel that they will go out in that way ! The Devil came, sowed tares and went his way : he knew that they would grow, he did not worry and sit down alongside them and water them and tend them and cultivate them. Why have we missionaries not the same faith in the Word of God, to sow *our* seed and go our way and keep on sowing ? All through St. Paul's letters we catch this fine spirit of optimism and hope and assurance. ' There is an open door.' If you and I speak of this we say, ' There is an open door *but* there are many adversaries.' But St. Paul did not say that ; he said, ' There is an open door *and* many adversaries.' The two things went together, it was the very adversaries that contributed to the open door. Through much tribulation we must enter the Kingdom of God. You do not wait until the tribulation

has subsided before you enter : it is through the tribulation that you enter.

St. Paul wrote about certain converts. They were in great trial and poverty. 'Do not,' he might have said, 'expect a collection, they are in deep poverty, frightfully hard up, they have been passing through heavy trial, so do not mention money.' He did *not* say that. He said, 'Out of a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.'

To the Ephesians he might have said, 'I know that grievous wolves will enter in and not spare the flock ; I know that evil men will arise, drawing away the disciples ; so we had better look round the town and get a suitable manse and take it upon a long lease, and I will come and settle down here, because this work obviously wants looking after.' No, he said : 'All these things will happen and you will never see my face again. Goodbye.' And he went off and left them. He said, 'I commend you to God and the word of His grace which is able to build you up and give you an inheritance.'

Further, to produce an indigenous Church it is necessary to study and know your people, to think and work along the racial grain of the people as it were ; what Dan Crawford called 'Thinking Black' : sinking down into the very mentality of the people to whom you go, never thinking of building them up to some pattern in your own mind, but getting to know their mode of thought and outlook on life and then being content to preach the Gospel, leaving *Christ* to build His Church out of that material, and according to His pattern. 'Thou art *Petros* and on this kind of material, of which you are an outstanding sample, I am going to build a Church that the gates of Hell will not prevail against.'

There are many 'called to be missionaries' : there are few chosen who can rise to these heights. It is a holy, a high calling. Anybody can start an English mission hall in China, or a Baptist Church in South America ; that is easy. But it takes a man of genius, a man inspired by

God's Holy Spirit, to cultivate an indigenous Church, to see it grow out of the very soil, as it were, and keep his hands off, to have the sense to stand back and watch Christ build His Church, with all the characteristics of that land: a truly indigenous Church, produced and growing in that country, not imported and not exotic.

I am sorry there is only time to hint at these things and not to pursue the subject further. May these prove seed thoughts that will grow to something in your minds!

Transjordan and the Palestine Problem

Transjordan is covered by the Palestine Mandate, but those clauses which refer to the establishment of a National Home for the Jews are expressly excluded. Its geographical relationship to Syria, Iraq, Arabia and Palestine indicates its role as a protective buffer to the last country, and such it has proved to be during the regrettable years of terror and anarchy. A small military and police force of seventeen hundred men have sufficed to hold in check the warlike tribes, and no irruption in force into Palestine has occurred. Behind these meagre forces has stood the Amir Abdullah Ibn Hussein, who has ruled the country since 1921, and who has been a bulwark against fanatical extremists and a power for restraint and peace.

In the early years of the Mandate, when Jewish enterprise was creating the Jewish city of Tel Aviv and the numerous thriving agricultural colonies, the Amir and his counsellors were reported as being impressed and not unwilling to welcome a controlled Jewish immigration to assist in developing their country. The door ajar was closed, however, when exuberant success in Palestine carried the minds of many beyond the conception of the building of a National Home to that of founding a Jewish National State. That untimely idea might be remedied and the confidence of Transjordan regained.

The country certainly possesses the two essentials for colonization, land and water. It has an area of 34,740 square miles, while Palestine has but 10,000 square miles. Its population, however, is only three hundred thousand, whereas that of Palestine is about one-million-and-a-half. That part of Transjordan lying to the east of the Hejaz railway is at present derelict for lack of scientific development; the land west of the line is well watered, of high agricultural value and susceptible of an intensive cultivation beyond anything yet attempted. The revenue of the country in 1936-37 was a mere £P. 420,340, increased by a grant in-aid by the Mandatory Power of £P. 142,970, whereas just across the Jordan, Jewish and Arab enterprise has created surplus millions for the Palestine exchequer.

Transjordan, by a gesture of goodwill, could materially contribute to solving the difficulties in Palestine, while assuring her own agricultural and economic development, and to lifting just a little of the burden of the six million unwanted Jews in Europe.

INFORMATION SERVICE

Unless otherwise stated, figures refer only to Evangelical Christians.

FAR EAST

Japan and China.

'It is the duty of all Japanese nationals to conform to the dictates of Kodo, to respect justice and to discharge their respective duties so that they may contribute to the progress of the State, and this must be the special concern of all Government officials.'

This recent declaration on 'correct behaviour' by the Japanese Premier has wide implications; not only are Government employees enjoined to be models for the nation, but throughout the kingdom all alike are exhorted to foster a spirit of harmonious co-operation and to enhance the public trust. The Premier, further urged that, in order to give full effect to success on the battlefield and secure permanent peace and security for East Asia, the entire national resources must be concentrated to the establishment of 'a new order.' Interpreting this new order in Asia the Premier declares it means only one thing: Japanese domination and virtual control of China. The Generalissimo Chiang Kai-shek replies that the Sino-Japanese war will continue with unabated energy: it is working the birth of a nation of free people who will outlive Japanese materialism.

The Japanese Premier, when asked to interpret the Kodo principle, finally stated it to mean that all must be devoted to the service of the throne. There is a danger, he declared, in over independence and the State must always be supreme. It will be noted that a similar doctrine, now held in Central Europe, is working destructive results to weaker nations.

Referring more explicitly to China, he further stated that the Government was determined to go forward at all costs for the achievement of its final purpose, namely, to lay the foundations of East Asian prosperity and progress, in their co-operative, political, economic and cultural aspects, in Asia, Manchukuo and China, through mutual understanding between the three countries and relations of helpfulness, amity and solidarity.

Japan apparently demands an increasingly rigid censorship of Chinese affairs; consequently news of late from most parts of the country has been scanty. There are not wanting evidences, however, of the unquenchable spirit of the Chinese people. The further Japan encroaches on Chinese territory the more united and strong becomes the resistance of her people. Their methods of guerilla warfare are described in picturesque fashion in a recent communication to us. The guerillas are said to be 'like swarming flies flying before the Japanese advance, only to filter back in the wake of a Japanese withdrawal.'

Anti-British agitation in the Japanese-controlled press becomes increasingly virulent and untruthful. Vilifying reports of missionary work and denunciation of the Christian religion are also current

in many of the cities. They are disproved, however, by the crowds who are flocking to the Christian hospitals, and by the splendid work of rescue among the hundreds of thousands of refugees driven from their homes by the bayonets and bombs of the invaders.

We learn from several sources in Central China that missionaries there are doing more than preserve life ; they are also driving in Christian stakes where a new civilization is being built up. In not a few places in West China a new life and broader outlook has resulted from the influx of Christians and Christian schools from the East. Through their suffering, intelligent Chinese are shifting their sense of values from the material to the spiritual, seeking less of security and showing a spirit of trust for the morrow. Our missionary correspondents report that where old channels are blocked, new lines of work and service are opened up. They are impressed also by the lack of resentment on the part of Chinese Christians toward the Japanese who have wronged them so deeply. The Chinese recall that the Lord Jesus Christ lived while on earth in what was 'occupied territory,' and by catching His Spirit and studying His attitude to Roman rule, they hope a way may be found of co-operation with the Japanese if this can be done without compromise, rendering unto Cæsar the things that are Cæsar's and unto God the things that are God's.

Korea.

The Korean Church is passing through the most difficult crisis in its history. The Japanese authorities in Korea are still endeavouring to force the Christians to do obeisance at the national shrines, which is regarded as virtually an act of worship. Many have conscientiously refused compliance, and arrests and imprisonments are common.

Manchukuo.

The missions report accessions everywhere. The marked progress being made has moved the Japanese authorities to exercise a certain control over the missions, which are now required to be registered, together with their missionary workers.

Mongolia and Central Asia.

Inner Mongolia is wide open to missionary work, and the Japanese authorities are favourably inclined to the work of the Bible Societies. Both in Inner and Outer Mongolia the lamaistic system, for the destruction of which Gilmour prayed fifty years ago, is weakening. 'Never before,' recently wrote a missionary, 'have I found such readiness to hear the Word of God, from the Prince himself, downward to lamas and laymen.' Soviet Russia forbids missionary work in Outer Mongolia. There is now no liberty for missions in the great Central Asian plateau, one of the largest unevangelized areas in the world to-day. The Swedish mission in Chinese Turkistan has been expelled.

India.

At the Madras Conference in December last, 'mass' movements were reported in the Dutch Netherlands, and in New Guinea and other islands of the Pacific. Among the hill peoples of Assam the triumph of the Gospel is also being notably seen.

Among the sixty million of the depressed classes in India, mass movements toward Christianity have been passing over the land for several years, and still continue. Emphasis is now being laid upon the experience of personal conversion and of an instructed Church membership. These unprecedented ingatherings are not due alone to the zeal of missionaries and native Christians, but rather are the evident outcome of a divine initiative. Hinduism, Buddhism and Islam are being shaken and forced, in an endeavour of self-preservation, to interpret their faiths in modern terms to fit in with the rising tide of nationalism and the influences of Christian evangelism. The state of Europe, is, however, a stumbling block to many ; for there it is seen that the results of science are being used not to build a new world, but to destroy men through war and oppression. It has been pointed out that while in Europe and the Americas there are about eight hundred million people, two-hundred-and-forty million of these claim no connection of any sort with organized Christianity.

Burma and Siam.

Difficulties have arisen with the Buddhists in both these countries. They seek to increase their hold upon the people by allying themselves with the popular nationalistic movement. In Burma determined attacks have been made upon Moslems, and Christians have been warned by the Government to be circumspect and not to stir the Buddhists to reprisals. The Christian Church is meeting the situation by a greater reliance upon its own resources and a more intensive training of evangelists. In Siam religious liberty is complete, but Buddhist influence is working actively against Christian expansion and retains a close control over the young, ninety per cent of the schools being located in Buddhist temples.

NEAR AND MIDDLE EAST

Egypt.

Egypt stands out commandingly as the cultural and religious leader in the Near East and is sensitive to every influence adverse to Islam. Last year, legislation was attempted to prohibit foreign religious teaching to young people under eighteen, or even sixteen, years of age, but as such a measure would contravene the Montreux Convention it is not likely to pass into law. In the same spirit Bernard Shaw's *Saint Joan*, which was a text-book in the English literature course in the Fuad the First University, was attacked by the conservative religious authorities of the Azhar University on the ground of its offensive references to the Prophet and Islam, and they secured its prohibition. The unchristian state of Europe

draws the contempt of the Azhar University. In a broadcast speech on King Farouk's nineteenth birthday, its Rector, the Sheikh al-Maraghi, said,

> 'Certain elements lusting to satisfy their passions are attempting to deprive the weak of their birthright and crush those unable to defend themselves. Under the veneer of a sham civilization certain nations carry in their bosoms the microbes of annihilation. I urge the clergy of all religions to preach on behalf of peace and tranquility.'

Provision has been made in the current budget of Al-Azhar University of £E.5,000 for the spread of Islamic culture in foreign countries. Of this sum, £E.800 will be given to the Moslems in New York for the building of a mosque, and £E.200 to the Moslems of Juba in the Southern Sudan for the same purpose.

Palestine.

The White Paper (Cmd. 6019) issued on 17th May, gives the proposals of the British Government for Palestine. An interval of ten years is recommended before any final constitutional changes are made. This would give an opportunity to Arabs and Jews to prove that they can increasingly co-operate. Divided they can ruin the country; united, they can make of it the key State of the Near East. Already they are co-operating in various industries, notably in the lucrative citrus fruits export trade. This season 12,000,000 boxes were available; in four or five years, when all the groves are bearing, 20,000,000—30,000,000 boxes will need a market. Arabs and Jews are about equally benefiting; their interests lie in co-operation.

Mr. Th. A. L. Zissue, lecturing to the Anglo-Palestinian Club on 15th February, urged Jewish colonization of the Negeb, a territory of 4,500 square miles south of Beersheba, at present roamed over by four or five thousand semi-nomad Bedouin.

The project to restrict Jewish immigration has roused a protest from the Jewish Agency for Palestine. It has requested the British Government to obtain a ruling from the International Court of Justice at the Hague. It contests the legality of restriction on grounds other than the absorptive capacity of the country. The National Council of Palestine Jews was reported, on 25th April, to have floated an internal loan of £1,000,000 to finance agricultural settlement, public works and industry.

Syria.

The Italian occupation of Albania, largely a Moslem State ruled by a Moslem king, has convinced many militant nationalists of the necessity of strong protective French forces in Syria. The four chief cities of Damascus, Homs, Hama and Aleppo, are reported to be breaking away from the nationalist *bloc* which has been dominant in the parliament at Damascus since 1936.

The 'Communities Ordinance' which conferred real religious liberty upon every Syrian, Moslem or Christian, continues to be stoutly opposed by the Moslems as being subversive of Islam.

Al Insha (Damascus) in its issue of 10th February, trenchantly condemns it, so does *Al Wakt* (Aleppo) in its issue of 12th February. *Al Bechir*, which voices the opinion of the Christians, warns the Moslems that their insensate opposition may throw them into the hands of the Turks, when their condition would be worse than under the French. News from the Republic of Hatay states that Turkish law, which restricts religious activity and institutional work, has been completely applied to that territory (formerly a part of Syria). The special régime, which gave to the Christians of Istanbul certain privileges over the rest of Turkey at the time of the exchange of the Greek and Turkish populations, will not be applied in the Hatay. Restrictions on Christian work appear, therefore, to be certain, where formerly a wide measure of liberty was enjoyed. An open door only partially entered appears to be practically closing.

TURKEY.

The early Moslem conquerors of the lands of the Near East granted a large measure of autonomy to the tribute-paying Christians. Their religious leaders ably consolidated through the centuries their social, political and ecclesiastical domination, so that in more recent years Christian minorities have become an irritating obstacle to national consolidation of the Near Eastern countries. Turkey is resolved to have no more Christian minorities, hence her severe restraint of missionary work. Evangelical missions, with a purely spiritual message, are fitting into the national mood, eschewing any statistical appraisement of their work.

Nevertheless, there is heart hunger in Turkey. Books recently published, proving that the Turkish tribes accepted Christianity as early as the second century, four centuries before Mohammed preached Islam, have had a wide circulation. A series of articles, entitled, 'In the Mountain of God,' which appeared in the daily paper *Jumhuriet* during January, dealing with an ancient Turkish tribal search after God, attracted a wide circle of readers. Turkey, it should be remembered at this time, has for centuries treated the Jews generously. The Prime Minister recently declared, 'There is not and never will be a Jewish question in Turkey.' Her 85,000 Jews are dwelling in all security and freedom.

IRAQ.

The success of King Ibn Saud, in organizing over two hundred agricultural settlements of the roving bedouin, has stirred Iraq to make a similar effort to settle its nomads. A beginning has been made at Rutbah Wells, where several thousands are being instructed in agriculture, and a comprehensive system of education is being developed which includes the teaching of English as well as Arabic. To reach with the Gospel the nomad peoples of the Near East has hitherto seemed impossible: fixing them on the land will simplify the work of the pioneer missionary.

By vast irrigation schemes, by road and rail extension, Iraq

is being opened up to missions. Five of these are at work and to their medical, evangelistic and Sunday-school activities a response, regarded as encouraging, is being made by the Moslem people.

Arabia.

Christianity was established in Southern Arabia and flourished from the fourth to the middle of the seventh century, when it was destroyed by Islam. Southern Arabia is again indicated as a field of missionary penetration by the way of Great Britain's Aden Protectorate, which includes within its area of 110,000 square miles the whole of the Hadhramaut, to which special attention is now directed. The most recent and authoritative information about Arabia and its evangelization by means of medical mission work is now available in Dr. Harold Storm's book, *Whither Arabia* ? [1]

Iran.

The Caspian Sea and the Persian Gulf were linked by the Trans-Iranian Railway on 26th August last. Branch lines and feeder roads are planned, which will confer a freedom of movement definitely favourable to missionary advance. Iran's frontiers run with those of Russia, Afghanistan, Arabia, Iraq and Turkey, and, as the arch of the House of Islam, it is of supreme missionary importance. The Church Missionary Society and the American Presbyterian Mission have gathered a Church of more than three thousand, about one thousand of whom are converted Moslems. The Church inherits the tradition of the early 'Church of the East,' rich in missionary triumphs and memorials of its martyrs. It is a triumphant example of inter-racial Christian fellowship, barriers of racial and religious animosity, centuries old, have been swept away.

AFRICA.

Ethiopia.

The Federation of Jewish Communities in Italy is reported to have received a message from Addis Ababa announcing the dissolution of the Communities of Falasha Jews by order of the Italian Viceroy. The publication of the Italian Jewish laws cancels the permission to establish Falasha Communities in Addis Ababa and Harrar, and relegates them to the lowest position among the native people. Nevertheless, the Falasha Jewish Christians are holding together and preaching the Word. An Ethiopian evangelist, Alaca Fetene, writes a very encouraging report to Mr. Heintze, of the Church Missions to Jews, who is debarred from returning. The Ethiopian Christians at the two towns of Gore and Sayo (lying about 200 miles west of the capital), formerly occupied by missionaries of the United Presbyterian Church of America, likewise report progress, although their missionaries were expelled. The mission premises and chapel were taken by the Roman Catholics ; the native believers then erected another chapel and opened five preaching stations. From one thousand to sixteen hundred hear the Gospel

[1] *Whither Arabia?* by Harold W. Storm. World Dominion Press. Stiff paper cover 3/10 post paid. Cloth boards 5/6 post paid.

preached in these six places every Sunday. The communicants number about three hundred, a similar number are being prepared for communion, and about fifty are seeking baptism. The Waldensian Church of Italy, assisted by the Government, has placed two ministers at Addis Ababa. These are caring for evangelical believers among the Ethiopians and Italians. Four weekly services are held; there is also a small school and a dispensary. The Waldensian Church will enlarge its effort as opportunity offers.

The Emperor of Abyssinia has entered his son, Prince Asrati, as a student for missionary work. The Prince is fifteen years of age and is a sincere Christian.

Eritrea.

The two Waldensian missionaries formerly employed by the Swedish Mission, which was suppressed by the Italians, are the only Protestant missionaries permitted to remain in the country. Their report is encouraging.

Ivory Coast.

The Methodist Mission recently opened a new centre at Divo, which is in an area evangelized by ' Prophet ' Harris. The missionary found two hundred African local preachers who, although mostly illiterate, conducted services. During his first six months he visited eighty of their churches. The local language is Dida, and the New Testament is being translated into it.

French Equatorial Africa.

The advantage of taking a course in French before proceeding to French colonies as a missionary, is emphasized by Dr. Floyd Faber, in the *Brethren Evangelist.* He recounts his experiences of a night ride for a hundred-and-forty-five miles in a deluge of rain which ruined the roads. He had been hastily summoned to conduct the funeral of a Protestant administrator because the missionary in the administrator's district did not know sufficient French.

North Africa.

The innovation of broadcasting Gospel addresses from Tunis city every Saturday evening continues, and large numbers of French-speaking Roman Catholics, Jews and Moslems are listening in to them.

South Africa.

The annual report of the Executive Committee of the Chamber of Mines, published recently, notes the striking success of efforts to safeguard the health of Natives in the Rand, about which public opinion had become seriously concerned. The pneumonia death-rate which, in 1937, was 10.25 per thousand, had dropped to 3.41 in 1938, and the rate for all diseases declined from 18.18 to 8.60.

Dr. D. A. Dormer, Superintendent of the King George V Tuberculosis Hospital at Durban, dealt recently in his report with the incidence of tuberculosis which is assuming disquieting proportions. He states that the diet of Natives in their natural surroundings is superior to that which they can afford in the town

areas. This, and also the crowded housing conditions, spread tuberculosis. Further, the economic poverty of Natives keeps medical men away from Native territories, because they cannot make a living there. The Government, therefore, has commenced the formation of a State medical service for Native territories, lessening the number of doctors in the larger towns of the Union where there is an over supply.

Some African Statistics.

Protestants number about 9,319,900; Roman Catholics, 6,837,790 (these figures include 3,641,012 Whites); Abyssinian Coptic Christians, 4,000,000 and Coptic Christians in Egypt, 999,170. Sixty years ago Africa was known as the 'Dark Continent,' but to-day it is well on the way to becoming the most enlightened continent of the non-Christian world.

EUROPE.

Great Britain.

There can be no form of National Service more beneficent to the nation than that of drawing our people nearer to God. Let us, therefore, hold in high honour all those who are thus seeking to remove the causes of national weakness. The Bishop of Southwark, for example, has urged the Home Office to institute an immediate enquiry into the gambling evil of football pools. Some ten million persons participate in them, and the poor are large spenders. The result is a diminution of food, and an increase of debt, and pawnbroking. The people are spending at least £50,000,000 annually and the promoters are estimated to make £9,000,000 in a season.

Albania.

The Italian occupation of Albania may adversely affect the work of the Albanian Evangelical Mission at Kortcha, in view of Italian action against similar work in Ethiopia, Eritrea and Somaliland. This is the only evangelical mission in the country, and under King Zog it enjoyed a fair measure of liberty for its work, on condition that it did not openly engage in proselytizing propaganda. The three important religious bodies are the Moslems, (who number 688,280); the Orthodox Church of Albania (210,313) and the Greek Roman Catholics (Uniat), (104,184).

Greece.

The new law, restricting religious liberty, is intended to apply to various sects of which the Government does not approve; also to the Roman Catholic Church which has (including both regular and Uniat) about 35,000 adherents. Another decree has recently been issued against proselytism; imprisonment and a fine up to £90 is the penalty of infraction. Those guilty of it in schools or philanthropic institutions may be expelled. The Greek Evangelical Church with some 3,000 members, and the Brethren, are exerting a useful spiritual influence which extends to the Orthodox Church. The evangelical Zoē movement continues to grow; its

paper now has a circulation of over 100,000. The Greek Government apparently fears the disturbing effects on national solidarity produced by proselytism. The Ministries of Cults and Foreign Affairs will control the entry into Greece of members of the clergy of all religions who are not Greek subjects. Further, no Church of any religion may function without obtaining the authorization of the Ministry of Cults.

GERMANY.

The Provisional Church Council in Munich recently issued a survey, signed by Dr. Meiser, based on a number of reports from higher institutions, which makes serious reading for Christians. Young people (it says) are becoming frankly dechristianized, and a general scepticism is everywhere infiltrating. On the other hand, a German student writing in *Die Christliche Welt*, on 18th March, finds among theological students, although their number is greatly reduced, a spirit of dedication expressed in the vows : ' Cost what it may, and be the way never so hard, we would serve our Lord, and through Him our people.' The writer confesses, however, that in his university of Leipzig, the number of theological students dropped from 597 in 1933 to 173 in 1938. Roman Catholics have been reading the Scriptures during the past five years as never before ; more than a million copies of the New Testament having been circulated among them during that period. This new interest in the devotional use of the Scriptures is of Roman Catholic origin and inspiration. The Bishop of Augsburg is prominent in the movement to extend this practice.

' Jewish Slave Labour in Germany,' is the title of an article in the *Jewish Chronicle* of 14th April ; which was further referred to in its issue of the 21st April, which quoted the *Israelitisches Wochenblatt* of Zurich. It appears that until the international situation is clarified, the Jews are being set to work on all kinds of war preparation in Germany instead of being deported. Their labour conditions are indicated by the title of the article.

SPAIN.

Services continue in some of the evangelical Churches in Catalonia and there is perhaps ground for hope of improved relationships in future between Evangelicals and Roman Catholics. The Evangelicals gave disinterested help to the Roman Catholics when they were being persecuted by political extremists. The special Relief Fund for Spanish Protestants has spent over £3,000 in food and other necessities which have been sent to Spain. The entire fund was thus used, the cost of administration having been borne by the World's Evangelical Alliance. The International Committee for the Evangelization of Spain, profiting by the presence of a number of Spanish Evangelicals in France, and a few in other countries, as a result of the Spanish situation, has been investigating certain questions with regard to training for the evangelical ministry.

MALTA.

Sir Charles Bonham-Carter, the Governor, on 14th February,

promulgated Letters Patent which grant Malta a new Constitution.

The following are some of its principal points: The Council, consisting of twenty members, will have no ecclesiastics as members. English will be the official language used in Council business, Maltese being permitted where English is not known. In the Law Courts, cases will be tried in Maltese, or exceptionally in English; Italian will cease to be officially used. Full liberty of conscience, and free exercise of religious worship are secured. Since 1933 the Roman Catholic clergy have entirely abstained from political activities. They can safely do so, for their faith is probably more strongly established in Malta than in any other part of the world.

RUSSIA.

Antireligioznik (No. 2) discusses in an article the grave danger to the Godless Movement of various International Women's Organizations in Europe and the United States of America. Three are especially mentioned:

1. The International League of Catholic Women which has affiliations in thirty-five countries and meets at Utrecht.
2. The International Association of Young Women which has affiliations in fifty-five countries, and a membership of some 5,000,000, which meets at Geneva.
3. The Women's Church Organizations in the United States of America with 7,000,000 members.

Bezbojnik devotes an article to Russian children, a subject which is stirring the country. The Godless Movement (says the writer) has scarcely touched the forty million elementary school children and pupils in other schools. School staffs and Communist youth societies are blamed, and a demand is made for the training of teaching staffs to eradicate religious influences among children. The article continues: 'The communistic education of our youth without the fight against religion, endangers the interests of State and Party.' Parents are warned against forbidding their children to attend Godless classes, nor may they bring pressure upon them to fulfil religious duties. A new law came into force on 15th May giving children the right to appeal to the Soviet in case of reprisals by parents.

Komsomolskaya Pravda, in a recent issue, calls attention to the new and dangerous tactics being employed by clergymen. They are teaching that Christianity is socialistic and even communistic, thereby drawing many away; therefore the fight against religion by Communistic youth must be intensified. Kalinin, the President of the High Council of the Soviet, is quoted as saying 'Lenin told me personally that only the theatre could replace religion. It is not much merely to destroy religion, a substitute must be found in the theatre.'

Bezbojnik reports the discovery of another sect known as the 'Samaritans' which has a large following among Russian peasants. It is working against Godless propaganda and has influenced parents

to refuse to send their children to Godless meetings. The sect has been suppressed where practicable.

The eighteenth Congress of the All Union Congress Party opened on 10th March, at which Stalin gave a report. No mention was made by him of religion or Godless activities. Yaroslavsky followed with a speech praising Stalin's achievements and added; 'It is necessary to say at this Congress that the struggle against remnants of capitalism in the conscience of workers includes in it the vital element—the struggle against religious prejudices; a well-organized anti-religious propaganda.' The International Godless circles report that during recent months, as a result of the delicate international situation, interest in the Godless problem has declined, and a growth of interest in religion is noted in many countries.

LATIN AMERICA.

A century has passed since evangelical work was founded in Latin America. During that period Churches have been established in the twenty republics, which have a total of 337,714 evangelical communicants and an evangelical community of 1,724,584. Nearly one half of the evangelical communicants and fifty-eight per cent. of the evangelical community are in Brazil. Nevertheless, it is estimated, says Mr. K. G. Grubb, that 'one half the population of Latin America—some sixty millions—have no reasonable chance of hearing and understanding the Gospel message.'

Brazil.

Some new developments are reported from Brazil. The Institute of Religious Culture, a new movement, with headquarters at São Paulo, is presenting Christianity in an attractive way to the educated classes, and publishes a review *Fe e Vida* (Faith and Life). The movement is inspired by Brazilians and directed by them. A school for Lay Preachers is training laymen in Christian truth and preaching, enabling them to conduct services in their own churches in co-operation with the pastors. The two Presbyterian Missions, the Central and South, have been merged for administrative reasons, and will henceforward be known as the Central Brazil Mission. In a country which has an estimated land area larger than that of the continental United States, the lack of roads in the interior makes it impossible for committees or administrative groups from widely spaced regions to meet for planning and organizing work.

The Southern Presbyterian Church, from its base at Recife in North Brazil, is doing extensive evangelistic work; teams visited all the principal estates and at Caruaru a new cause was started. Eight evangelists travelled about 14,000 miles and added 188 communicants to the Church; they also visited the Sunday Schools, of which there are nineteen in the area, with 930 scholars. The Church co-operates in the evangelical seminary with the Congregational Church. In West Brazil the São Sebastiao do Paraiso field has been given over entirely to the Brazilian Church. The

Bible Institute here received men and women students this year from five denominations.

Population: 41,560,147; Christians: 837,355, or 1 to 41 of population. Missionaries: 547, or 13 per million.

COLOMBIA.

The Latin American Evangelization Campaign, in the department of Bolivar, has made considerable advance; many towns and villages have been visited. Four new workers have entered and two new stations have been occupied. Workers are now in the following stations: Monteria, Sincelejo, Magangue, El Banco, San Andres. In two of these there are only Latin American missionaries.

Colombia has 154 missionaries, representing fourteen different missionary groups, and was never so well occupied as at the present time. There is complete religious freedom and Colombia is becoming one of the most democratic of the republics. In 1937, Article 41 of the National Constitution, which provided that public instruction should be in agreement with the Roman Catholic religion, was deleted.

Population: 9,305,995; Christians 14,805, or 1 to 628 of population. Missionaries: 154, or 16 per million.

BOLIVIA.

The Evangelical Union of South America reports encouraging progress in its new mission work in Bolivia. Tract distribution, Sunday Schools, medical work and preaching are being carried on. Most of the people in the locality are Quechua-speaking Indians.

The establishment of the Socialist-Military Government in Bolivia caused difficulties to the Roman Catholic Church. Eucharistic Congresses have been held in most of the large cities to conserve and increase the loyalty of the people to the Church. The Bolivian priests are opposing measures which place the wealthier and larger parishes under the control of foreign clergy.

Population: 3,226,296; Christians; 15,650, or 1 to 206 of population. Missionaries: 172, or 53 per million.

MEXICO.

The headquarters of the Salvation Army in the city of Mexico were recently opened. The buildings and grounds were given by a leading member of the Union Evangelical Church of Mexico City (English speaking). The city has about 1,000,000 people, and the co-operation of the Salvation Army in evangelizing them is welcomed.

The American Bible Society has been hampered in its work in recent years because of high customs duties levied upon its Bibles. A personal letter from the Society's representative to the President has now secured free admission of the Bible into Mexico.

Population: 16,552,722; Christians: 133,914, or 1 to 123 of population. Missionaries: 226, or 14 per million.

Central America.

The following quotation from a leader in Central American religious work, summarizing the activities of his particular mission during 1938, might well be descriptive of the work in general of all the various mission groups :

> ' Our hearts leap with joy as we review the unusually rapid succession of incidents, which within a recent brief period have given new encouragement and assurance : *viz.*, missionary occupation in so many new posts ; numerous calls for new workers, some of them from places where, as yet, there are no organized groups ; the many confessions of faith in both old and new territories ; the appointment of a large group of new missionaries, with their equipment and support guaranteed, even in these troublous times.'

Guatemala.

Guatemala is the most important of the six Central American republics, and has the largest population. Like Venezuela, Guatemala has made an astonishing economic recovery. The evangelical movement has been a national blessing, notably in its work of giving the Gospel to the Indians who only fifty years ago were little higher than beasts of burden. The New Testament, which is being translated into the tongues of their various tribes with a Spanish translation in parallel columns, will be available for more than one million Indians.

Population : 2,245,593 ; Christians 53,729, or 1 to 42 of population. Missionaries : 81, or 36 per million.

Panama and Canal Zone.

This last year there was a revived interest in missionary activity throughout the republic. An encouraging work is going forward among the San Blas Indians, but the Government is unfavourable to it, as it regards the Indians as the wards of the Roman Catholic Church. The Methodist Church of Jamaica has a work among the Valiente Indians which has passed the pioneer stage, and is gathering the elements of a native Church.

Population : 467,459 ; Christians 28,367, or 1 to 16 of population. Missionaries : 91, or 104 per million.

SOUTH SEAS.

Australia.

The aborigines of Australia are estimated to number 80,000 but of these only about 20,000 have been reached by missionary effort. The Australian Churches are being urged to take a keener interest in their evangelization. A decline of the membership of the Australian Churches in proportion to the whole population is reported. The Anglican Church, between 1921 and 1933, declined from 44 to 38 per cent, the Roman Catholic Church from 22 to 19 per cent, and a similar proportion among other bodies. The three largest Churches at present are the Anglicans, the Roman Catholics and the Presbyterians. The Roman Catholics are reported to be better organized, and more aggressive than the Protestants.

PRAISE AND PRAYER AROUND THE WORLD

EUROPE.

Christendom approached Whitsuntide in warlike mood. Men of goodwill will therefore be quick to respond to the call to prayer sent forth by the Primate and other Church leaders. Europe is mentally and spiritually sick, let us humbly pray for its peoples, and especially for GREAT BRITAIN that her spiritual resources may be increased and her trust in God unshaken. There is a turning to religion for strength and guidance in various parts of Europe, notably in FRANCE (see article in WORLD DOMINION). Let us pray that liberty in SPAIN for evangelical work and worship may soon be enjoyed more generally, and that the closed churches in Barcelona, Salamanca, Valladolid and other cities may be reopened; for the faithful evangelical remnant and the devoted theological students in GERMANY, and for suffering Israel in that and other European countries.

The most Catholic island of MALTA enjoys, under its New Constitution, full religious liberty; let us pray that this may mean freedom for evangelical witness.

The evangelical Missions and Churches in the BALKANS are facing difficult situations and need our prayers. Proselytism is disapproved by GREECE, RUMANIA, ALBANIA and TURKEY, and, in general, evangelical work can only be carried on by exercising Christian wisdom and patience.

RUMANIA has recently shown a more tolerant spirit and the closed Baptist churches have been reopened. The encouraging circulation of the Scriptures throughout the Balkans is a reason for praise to God.

The scattered Christians in RUSSIA are in peril wherever they are active. A special effort is being made by the Godless Associations to secure a membership of 3,000,000 during this year; hence a campaign now in progress to capture Russian children for the Associations (see Information Service). Let us make this a matter for prayer.

The Reformed Church in POLISH UKRAINE, working along the Soviet border, is preaching the Gospel over a wide area, and has the immediate objective of evangelizing 7,000,000 Ukrainians. Eventually it is hoped that a way may be found of passing on evangelical truth to the 35,000,000 Ukrainians in the Soviet Union. Let us pray for the Reformed Church and its work.

NEAR AND MIDDLE EAST.

The White Paper (Cmd. 6019) issued on 17th May, which sets forth the proposals of the British Government for PALESTINE, gives to the Jews the one thing they dreaded, the status of a permanent minority. Let us pray that God will so overrule that

His will for Israel alone may be done. The Palestine paper *Falastin*, in a recent issue, calls attention to the enjoyment of equal rights and the consequent happy condition of Jews in Moslem countries, while in Europe they are persecuted and despoiled. Let us confess the failure of 'Christian' Europe, and seek the compassion of God for the masses of homeless and hopeless Jewish and non-Aryan refugees.

REPUBLIC OF HATAY (ALEXANDRETTA, SYRIA).

The missionary situation here is a call to prayer (see Information Service). The Irish and Scotch Presbyterian Mission has stations at Antioch, Alexandretta, Idlib and Suadea, with 178 Church members and 1,480 Sunday school scholars. Day school pupils number 696. The American Board has twelve churches in Hatay, but with diminished congregations. Let us pray that the work of these missions, and other lesser groups, may be permitted to continue.

FAR EAST.

CHINA has taken Christ to her heart as never before. The fellowship of the missionaries and Christian Chinese with the suffering nation will never be forgotten. Let us remember in humble prayer some sixty millions of destitute and wounded refugees. Everywhere there is a desire for Christian teaching and to possess the Word of God. Numbers are seeking baptism. The Baptist Missionary Society recorded more baptisms last year than at any time during its sixty years in China. Let us give thanks while praying for peace.

There is a seeking in JAPAN for the strength found in religion, whereby to face the uncertain issue of the conflict with China. Not only State Shintoism, but Buddhism and Christianity are being asked to render spiritual aid to the State. Let us pray that Japan may be made submissive to God's will.

Let us pray for a revival of the Church in INDIA, so that the great unfinished task of India's evangelization may be set forward. Let us pray that India herself may not miss the blessing of the great conference recently held at Tambaram (Madras).

Let us pray for MANCHUKUO, MONGOLIA, BURMA and SIAM. (See Information Service.)

AFRICA.

The religious reaction to the dangerous uncertainty of the European situation, noticeable in some European countries, is touching in some degree TUNISIA which also lies within the possible war zone. Let us pray that the missionaries and pastors of the French Reformed Churches may stimulate the people to read the Bibles which they possess.

Let us give thanks for new stations opened in Sokoto and Kano Provinces in NORTHERN NIGERIA, following blessing upon the work in the Moslem emirates. The care and medical attention given to

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the lepers at various settlements appeal strongly to the people and dispose them to listen to Gospel teaching. The British Resident and the Moslem authorities recently visited the lepers at Maiduguri in Bornu Province and thanked the missionaries.

In the ANGLO-EGYPTIAN SUDAN the native Christians and evangelists are bold in market preaching and itinerate over a wide area. Temptations to return to fetishism, to polygamy, and to beer carousals, on the occasion of native feasts and ceremonies, hinder the growth of the Church in some places. Let us remember Nigeria in prayer.

In ETHIOPIA Christian groups of Ethiopians and Falasha Jews, left without missionary guidance, call forth our praise to God for their faithfulness.

Let us pray for Christian solutions of the Natives' difficulties in SOUTH AFRICA. Let us pray for an increased sense of trusteeship on the part of the White populations, so that malnutrition, irksome pass laws, inadequate remuneration, insufficient provision for the education of children and similar disabilities may be removed in a spirit of Christian brotherhood.

LATIN AMERICA AND WEST INDIES.

Franco's victory in Spain has apparently encouraged Roman Catholic opposition to liberal administrations and to Protestants in some of the small republics of CENTRAL AMERICA. In the CANAL ZONE, however, there is ground for praise. The four Union Churches now have regular pastors for the first time in many years, and their twenty-fifth anniversary, celebrated on 25th January, demonstrated their successful Church union. The progress of VENEZUELA is shown in improved social conditions, better schools, and in greater religious liberty. The Government recently granted free importation of the Scriptures.

The island of CUBA, by its proximity to North America, has enjoyed certain privileges of Christian contact. About one half of its 4,011,088 people live in cities and towns where there are good opportunities to hear the Gospel. The second half of the population live in scattered country districts where the Gospel is not commonly heard. Let us remember in prayer the needy areas of rural Cuba. HAITI is in a like condition. Its population of 3,000,000 are mainly descendants of the slaves imported from Africa in the 17th century. So little spiritual light has been shed on them by the Roman Catholic Church that in some of the rural areas pagan Africa Voodooism (serpent worship) still persists. Let us pray for Haiti and also for the neighbouring DOMINICAN REPUBLIC, where Roman Catholicism has wholly failed to reach the large proportion of its 1,544,549 people who occupy the rural areas and who know practically nothing of the Gospel. Let us praise God for the helpful action of the authorities on the Dutch island of ARUBA in the Curaçao group. Considerable numbers of Methodists from the Leeward Islands entered Aruba, and they have been given a site for a church and are promised an annual grant-in-aid.

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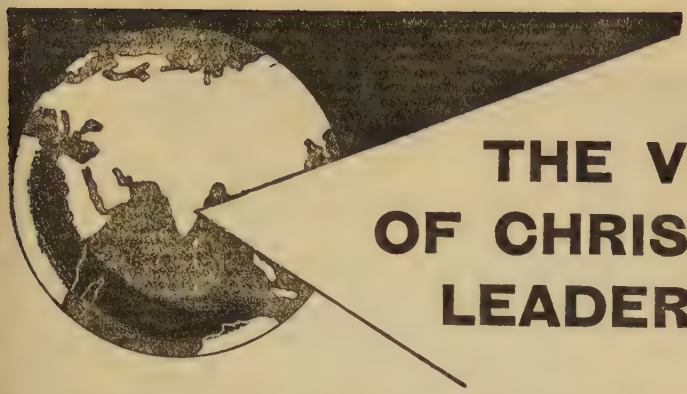

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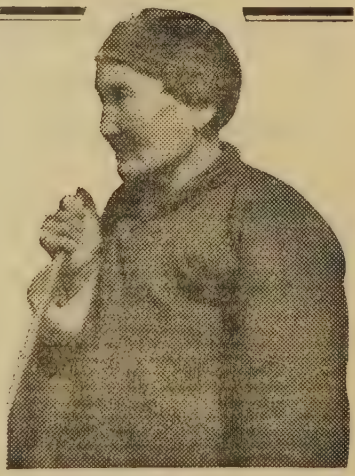

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World Dominion

EDITORIAL

Changes

A NEW volume of WORLD DOMINION will begin with the January number. The magazine was started under its present title eighteen years ago, but it had been preceded for several years by an 'Occasional Paper.'

The title was suggested by the words in Psalm 72 and in Zechariah 9 : 10 : 'His dominion shall be from sea to sea.' It is, and was, calculated to be a provocative title. It claims the supreme place for our Lord and Saviour Jesus Christ and His final supremacy as the world's only hope. Occasionally we have had criticisms of the title from abroad, from people who only saw '*World Dominion*' on the cover and who did not trouble to read the explanatory Scripture reference and thought that it was an imperialistic production.

The journal has lent itself to the spread of certain fundamental principles and policies.

(1) It has stressed the vital importance of evangelism and has stood for world evangelization.

(2) It has sought to propagate the conviction that evangelism should result in the creation of Indigenous Churches self-governing, self-supporting and self-propagating from their inception.

(3) It has emphasized the need for an Intelligence Service and has encouraged survey work to discover unreached and needy fields and to guide action towards meeting the need revealed.

(4) It has pointed out the danger of founding institutions which

were not likely to become indigenous, which might offend the rising spirit of nationalism and which might use resources without an adequate evangelistic result.

(5) It has very strongly urged the value of non-professional missionaries. In every number one or more of these principles and contentions have been consistently advocated and illustrated.

The magazine has been independent and fearless. It has been widely appreciated and countless favourable reviews and letters have tremendously encouraged and cheered us. It has affected thinking in all the world's mission fields and stimulated an interest in evangelization at home.

But times are changing and some changes in the magazine seem to be called for—not any changes in the principles for which it has stood, but some change of emphasis as well as some less important changes in its form and the frequency of publication.

The magazine has been, and is, often called a missionary magazine. This impression has been created because of the amount of space devoted to overseas work. But the sub-title 'A Review of Christian Progress' was intended to indicate that our purpose was to give a world vision of need, opportunity and achievement. We now feel that although in every number the whole world view has been presented, the time has come for a stronger emphasis to be placed upon home evangelization and the need in so-called Christian lands. This need has been lately very strongly borne in upon us, and it was because of this need—the need for Home Evangelization so that Christian forces and resources might be increased to meet the opportunity intelligence work was revealing at home and abroad—that the Mildmay Movement was started. This movement has, in the short time of its existence, greatly extended the interest in evangelism and, through its campaigns, has seen thousands pass through the enquiry rooms.

The Mildmay Movement has also a magazine called *The World To-day*, edited by Dr. Wilkinson Riddle, who has agreed to the amalgamation of this magazine with *World Dominion*. Dr. Riddle, whose journalistic and

widespread ministry are so well known, will be co-editor of *World Dominion* in its new form.

World Dominion will be issued bi-monthly in a new dress. It will contain approximately the same amount of material as at present and will be published at the reduced price of 6d. per issue or 3/6 per annum, post free.

It is confidently expected that, with the able help of Dr. Riddle, *World Dominion* will be greatly improved and be absorbingly interesting, and not only will its principles be unchanged but its theological outlook will be the same. It will abide by the three loyalties of the International Fellowship for World-wide Witness—a Fellowship created by the Mildmay Movement. These loyalties are :—

(1) To the Lord Jesus Christ and the Centrality of His Cross.
(2) To the Bible as the Final Authority in Faith and Practice.
(3) To the Lord's Command to World-wide Witness.

The Editors accept and stand unalterably by these loyalties, but if at any time articles or items of information are contributed by men and women who, in the opinion of our readers, would not be likely to accept these loyalties, it must be clearly understood that the contributions are accepted because they are judged to be of some value to all intelligent men and women, and also to the Editors in their desire to interpret news and views in terms of the advancement of the interests of evangelical Christianity and the Kingdom of God. We mention this because of objections that have occasionally been raised to the inclusion of articles and paragraphs of value by people who were not classed as evangelical Christians.

Comparatively few people read the daily papers with a keen desire to see how the happenings in the world to-day affect Christian progress. It will be the object of the magazine to cultivate a world vision and intelligent Christian appraisement of world events. We have correspondents all over the world, and we look to our many friends, not only to remain loyal to *World Dominion*, but, by their kindly advocacy, to increase and extend its usefulness, as an effective organ of world-wide propaganda, for the honour and glory of our Lord Jesus Christ.

Medical Evangelism in War Time

WILFRED S. FLOWERS, M.B., Ch.B.

Foster Hospital, of which Dr. Flowers is Superintendent, was damaged by bombing on 24th December, 1937, and the Japanese occupied Chouts'un on Christmas Day.

SINCE the outbreak of hostilities in China, the influence of the mission hospital has grown enormously. The leader of the Government, Chiang Kai-shek, has paid tribute to its work. The erstwhile opponent of Christianity, Chu Teh, leader of the Communist party, has endorsed that tribute. Locally, most hospitals have received expressions of gratitude and admiration for their work from all classes of the community.

Several months prior to the outbreak of hostilities, the help of mission hospitals was solicited by the Government, for the organization of medical services for the wounded in case of war. There was need for the establishment of a series of base hospitals, casualty clearing stations and field ambulance units. It was all breaking new ground, and we were asked to take our place in this organization. In addition, we were requested to provide facilities for educating an ignorant people in anti-gas measures, air raid precautions, and the elements of First Aid, as well as to prepare ambulance units for the care of civilain wounded from possible air raids.

We received appeals to permit our Chinese doctors to volunteer for service with the Government Medical Service or with Red Cross Units. Our nurses were invited to offer their services in case of need. The need developed all too quickly. In North China, hostilities progressed so rapidly that it was impossible for many hospitals to do much more than care for the wounded as they came to them. In effect, they functioned as casualty clearing stations. We lost our Chinese doctors in the first months, since they volunteered for work in the south or west with the Red Cross Medical Services. In September our nurses began to respond to the call for their help and by the end of October we had lost most of our student nurses too. All hospital work had to be

reorganized to run on largely untrained staff during the most urgent months of hostilities.

A large proportion of the general public hardly expected us to remain as the advancing forces of the enemy approached nearer. When air raids followed, during which our hospital suffered some damage, they were astonished at our continuing to remain at our posts. Yet our staying with them was inevitable; any other course would have been impossible. The simple fact that missionaries stood by their chosen friends during those terrible days of danger and anguish has impressed the Chinese people far more than years of education and propaganda. The work of the mission hospitals stands central in the influence of the Church in war-torn China. Their work for the wounded has touched the imagination of a suffering people. After the tide of war swept over us, we came to be regarded as a haven, a sanctuary, whose work the Japanese respected. All philanthropic bodies have called upon our services; all classes of the community have turned to us for assistance; and for the country people, puzzled and bewildered by it all, whose suffering has been greatest, the hospital has been the place where they could be certain of succour and treatment for their sick and wounded. We have turned none away. A large proportion of the population have no means of support, beggary is common to all in the villages of North China to-day. It has only been possible for us to carry on with largely free treatment because of the receipt of gifts from the Lord Mayor's Fund and Churches in Great Britain. Our hospitals and the people of China owe a great deal to the large-heartedness of the people at home. In war-time we have naturally had certain restrictions imposed upon our activities, we have excited the suspicion of the authorities now and again, we have had to consent to occasional searching of the hospital and compound for guerillas, there have been humiliating experiences to make us lose a little face, but the work of healing has gone on, despite restrictions and annoyances. And the Chinese have taken note of these things. The influence of the Church and hospital has become great, and there are large numbers of followers

afar off as well as near at hand. The tide is at the flood, God grant we do not miss it!

Under present circumstances, the response to the ministry of healing has been an exhilarating and humbling experience. There is a desire, often an eagerness, to discover the source of Christian power and poise. The spiritual life of the staff has been quickened by their experiences of His care in danger and His sustaining power in days of torment and anguish. With a flaming faith they have fired the dying embers on the hearts of those whose love had grown cold. In all their activities their faith shines forth clear and unmistakeable, and it becomes comparatively easy for the evangelists to follow up that advantage. Moreover, the patients themselves have found that the props on which they were wont to lean were no support for days like these, and their hearts have been prepared for the reception of the Gospel message. Many stories might be told to illustrate these facts, but one will be sufficient.

Soon after the occupation of the town, a band of young men were incited to attempt to retake the city. It was a tragic experience for them, and later for the district from which they came. They had partaken of a potion which was supposed to confer on them immunity to bullets and bayonets. Certain incantations had been recited over them, and a red pinafore had been adjusted next their skin to make them doubly invulnerable. Then, armed with a crude spear at the end of a fifteen-foot bamboo pole, decorated with a red tassel, they went into action with blood-curdling yells. These superstitious people are called ' Red Spears.' Armed with this spear and a hand knife they rushed the city gates, which were defended by tank, machine gun and rifle fire. Needless to remark it was a massacre of the innocents. In the late afternoon, the Japanese Commandant gave us permission to gather in any of the survivors. To our surprise some of them had survived and a few made a complete recovery.

One young fellow had received six bullets, three of which should have proved fatal, but he recovered. He was very grateful. He describes this as his first deliverance by

the grace of God. When he left hospital he had learnt something which had neutralized the superstitious teaching of his secret society. He arrived home in time to endure the reprisals which his district suffered for their part in the uprising of the 'Red Spears.' A large number of men lost their lives in cruel fashion, including his own father, while the village was burnt to the ground, many women and children perishing in the flames. He escaped over the wall with a cousin, who had been wounded in the head, and carried him to safety in a cave in the hillside. This he describes as his second deliverance by the grace of God. The Japanese decided to root out the people hiding in the caves, and a short bombardment was followed by a stringent search. A soldier appeared at the mouth of the cave where our friend was hiding with his wounded cousin. Something must have distracted his attention, for he failed to shine his torch in, nor did he hurl the hand grenade poised ready for throwing. This he describes as his third deliverance by the grace of God. He brought his cousin to hospital by a circuitous route a few weeks later and told us his story. His faith has held firm during months of tragic experiences, he has lost all his wordly possessions and most of his family, but he has retained a peace and joy that he never knew before. He is never separated from his Bible and hymn-book. Church membership followed and he is spending part of each day, and much of what he earns, helping refugees and others poorer than himself. Having received much he seeks every opportunity to give.

The background to any picture of mission hospital work in China, in these days, is sombre, but there are shafts of light piercing the gloom, for which we give thanks. Maimed, broken and mutilated lives have not altogether lost hope, for to them a Saviour has been born. We have to send them, the deformed and crippled, into days of darkness and misery. When a large proportion of the population is scratching out an existence, on the edge of starvation all the time, what sort of a future is there for the limbless and the blind, discharged from hospital to enter the struggle ?

The aim of the hospital is to try to make these broken,

wounded folk whole again, and in treating the whole man we seek to reveal the essential attractiveness of Jesus Christ to them. Our hope is that by our service He will become inescapable to them. Once Christ has taken hold of them, we feel they can never be the same again, for He will never completely lose His hold of them. Having offered Him our best in compassion for the sick, we can safely leave the response with Him, whose work it is and to whom we offer it in humility.

Japan's 'Right about Turn'

There has been something charmingly Oriental about recent Japanese complaints against what she has termed 'the dilatory proceedings' in Tokio on the Tientsin disputes. From the beginning the British authorities made it clear that they desired a prompt settlement on the main question. When, however, they were confronted with the growing demands of the aggressive Japanese military party, the Government refused to change its fundamental foreign policy in the Far East.

Matters during recent months have been growing more and more strained and Britishers, both civilian and missionary, have suffered many indignities at the hands of the Japanese military party. Indeed, to all with knowledge of Eastern courtesies and customs, the situation has become increasingly intolerable.

Suddenly, however, a profound change has come about. To the amazement of the world, Germany has made peace with Russia, on terms which would apparently leave her free from embarrassment on her Western frontiers. This, so far as the Far East is concerned, means a complete 'right about turn.' Behind her back, without previous intimation of a change of policy, Germany sacrifices her Eastern ally, Japan.

The utter astonishment and dismay of Japan at this change of policy is reflected in every communication coming from that country. The Japanese cabinet immediately resigns and a new party, recognizing the changed conditions, is seeking to amend her relations with both Britain and the United States of America.

As regards China herself: at this stage it is worthy of note that the war there seems to have discovered the Christian missionary and community in many an occupied area to the Japanese soldiers. Although many interesting stories can be told of such contacts, the ultimate value of such a discovery is difficult to determine.

Who can doubt that at such a time as this Christian testimony calls us to walk circumspectly and, by forbearance and continued kindness, the Gospel of Jesus Christ will win its way?

Windows on Peking

James P. Leynse

WHEN I first came to the orient the world was knocking at the old gates of China, and I experienced the sensation of watching a country raised violently out of a deep torpor. I watched China freeing herself of all shackles. I attended the wedding reception of the last Emperor, when, as a boy of seventeen, he married two young wives. Soon afterwards hereditary monarchy was overthrown in its entirety. Parasitic nobility was pushed aside. I was at the gates when the senile eunuchs were driven outside the Imperial palaces.

I preached in prisons where ancient tortures had been abolished ; I worked in country districts where selfish interests of war lords were curbed, banditry suppressed, and the eighty-five per cent. illiteracy of the masses combated. I saw the system of one unproductive priest, monk and nun for every four hundred people changed into an educational programme that grew tenfold in ten years. I saw effects of various reform movements, the new thought life, the revival of art and literature, the development of a network of railways and roads, and the opening of many an airway.

There was growth, progress, change everywhere. One lived ten years in one. Standards were reshuffled over night. A promising future was ahead. But suddenly an armed aggression pruned the young branches of the old tree. National humiliation took the place of buoyant optimism. Chaos, banditry and stagnant poverty were reinstated. And I lived through the most tragic of all the tragic years of my missionary career in China.

A Door Flung Wide

The loss of territorial integrity created a spiritual rehabilitation, a new era. Doors have been flung wide for the message of Christendom. Unprecedented opportunities are ours. In Peking our two ' Halls of Glad Tidings,' situated at strategic centres, are well filled five evenings a week. In

one of them seventeen gatherings are held each week. These Halls are a city-wide witness, a *coup de maître* for Church-forming, a conclusive irresistible force. There, our Chinese evangelistic staff and I tell the story of the Redeemer to the illiterate man of the street, as well as to the student with the pragmatic bent. It is an area of responsibility. Here lives are reconstructed, baffling problems and conflicting desires earnestly faced.

Talks for these meetings mean exhausting mental and spiritual work. It is far from easy to lift the barrier of culture, race and language. It takes years of experience to combat successfully hardness of heart, based upon lack of information, to bring conviction and to get conversions. The highly mixed Chinese audience, unused to quiet gatherings, tires within five minutes of any stereotyped sermon. The talks have to be buoyant, and inspired by a passion for souls. I often design vividly coloured posters and catching illustrations for these meetings. Singing does not bring any relief to the speaker as the majority of the audience have never sung together before. Restlessness and sharing of opinion are not regarded as disturbing ; neither are interruptions or elaborate oriental greetings. The meetings go on for hours. Often, in an irrepressible spontaneity, unasked-for testimonials follow one another.

The People in Darkness

When an opportunity is given to ' come out for Christ,' frequently someone expresses his need for the reconstruction of his life. To deal with these anxious souls is one of our most arduous tasks. It requires much tact, patience and prayer. Some of these disillusioned men and women are burdened with a sense of futility ; others are swept on by an urging world of strife and sin. Lately quite a number have been leading tragic lives on account of the war.

Among those recently brought to the saving knowledge of Jesus Christ, by one of our ardent Chinese evangelists in one of these street halls, was Mr. Cheng, an old shopkeeper convinced of sin ; Mrs. Li, a young wife left stranded by a soldier husband ; Miss Yen, who was healed of a major

illness ; Mrs. Liang, a poverty-stricken refugee left bewildered in a strange city ; Mr. Chin, an official of high ethical principles ; the policeman, Han, who led his brother to Christ ; the university graduate, Wang, who often testifies of his new-found joy ; the rich farmer, Liu, who has changed part of his home into a village chapel ; and Miss Chao who became an ardent church-worker from the very beginning. Besides these there are the chained slaves of the opium habit who often frequent these Gospel meetings. Recently, Mrs. Liang was changed, by faith in Christ, from a miserable skeleton into a fat and happy woman. Mr. Lan, a mere remnant of life, was freed from the clutches of drugs which had almost killed him; and Mr. Chung was instantaneously cured from a grasping morphine habit.

Three Pastorless Churches

During years of effort I have concentrated on building up the Church at Peking. The number of audiences gathering at the various meetings of our three city churches testify to a widespread influence. With one accord, merchants, labourers, scholars, pedlars, the highest, the lowest, their wives and their children—come together for worship and the deepening of spiritual life. They ardently take part in spreading the Gospel. Many of them possess an almost saint-like glow of spirituality. But lack of co-operation, characteristic of the Chinese, has so far prevented the organization of Presbytery and Synod. It also holds back invitations to Chinese shepherds of the flocks.

Eclipsing Oneself

For all the many services the Churches depend upon volunteer lay-workers. This is an ideal situation, but it is for me a taxing responsibility. It requires attendance at a large number of committee meetings and detailed attention to a variety of activities. Chinese pastors would lighten the burden considerably and stimulate growth. It is often difficult to make a tactful eclipse at the right psychological. moment. It is my task to be the adviser, the stimulator, the starter of things, to endeavour to put the emphasis upon Chinese responsibility.

Opening a Window

Lay-leader classes are the windows of our churches. Life-giving fresh air flows through them. Thrice a year, for a duration of two weeks, they are held in each church. Registered enrolment often exceeds one-hundred-and-fifty members. These classes present, in an attractive form, a number of enterprises suitable for the expression of every Christian impulse. They are not aiming at producing a larger number of lay-preachers. It is not our intention to change a good cook into a poor preacher. We are long past the false impression that Christianity means the expounding of doctrines only. Through these lay-leader classes our Church members find connection with home meetings, enquirers' classes, children's services, home-calling, church choirs, mass-education classes, men and women's clubs, poor relief work, community hygiene and other institutions that raise the thermometer of indigenous life.

The Slacking Gods

Public and personal evangelism intermingles in our work. We try not so much to win a thousand as to lead a thousand to win one. This policy can be adopted anywhere. Individual to individual is the approach at our various home-meetings held every week. Simple, unaffected, and straightforward talks are the secret of these gatherings. As the truth, quickened by personality, reaches the homes it is noticeable that the idols are losing their hold. Formerly so numerous, they are now becoming less in evidence. Even in the homes of many non-Christians they have been taken down. Empty joss houses, gaping altars and neglected shrines are seen everywhere. Something must fill the gap left by the discarded, painted clay images. Scores of small preaching bands, faithfully visiting the homes, are reaching forth to fill the empty spots. They are made up by a host of witnessing teachers, students, craftsmen, coolies, women and children. With them we go about and try to be eyes to the blind, feet to the lame, a father to the poor, a servant unto all. It is an all-absorbing task and a glorious crowning work.

Concerning Japan

JAMES CUTHBERTSON.

ADMITTING, for the sake of argument, that the blackest indictment of Japan is true, Christians are thereby called upon to show, not an attitude of shocked aloofness, but one like that of the Good Samaritan.

The cold indifference amongst some of the Christian public in Britain towards Japan to-day is a surprise to me. It is one of the neediest and most critical mission fields in the world just now, and some Christians are, like the priests and Levites, 'passing by on the other side.' Is there anything to be said on Japan's side? Is there a speech for the defence? How far can we appreciate Japan's position?

What Japan is Saying.

In that highly censored country, the people are taught that the present Imperialistic and expansionist policy is necessary because:

1. Her national existence is at stake. Naturally poorly supplied with raw materials, she is forced to obtain these somehow. God has liberally endowed China, and, therefore, Japan is justified in insisting on her share of God's gifts. This is an actual Japanese statement.

2. Her national policy and culture are at stake. China is a hotbed of Communism and there is great danger of this much-feared political plague spreading across the narrow sea. Hence the idea of 'defence.'

3. Japan's peculiar and unique 'culture' are divinely inspired. The imposition of this on the nations of the world, by any and all means, is her heavenly mission. Peace is to be brought throughout the Far East, all are to live in harmony as brothers, and Japan's is the divinely selected hand to bring this happy state of affairs about. So the present warfare is called 'The Holy War.'

What Japan is Doing.

1. Japan is seeking to provide a focal centre for the whole nation. To this end there has been, in recent years, a national revival, a campaign to regiment the people in the habits of buying and using only things Japanese ; a return to purely Japanese customs and practices ; a carefully engineered propaganda to stimulate the largely neglected Emperor-worship and worship at the Imperial Shrines. This is Nationalism raised to the *n*'th degree.

2. Japan is calling for a 'spiritual revival' ; not, of course, a Christian one, but one embracing all the moral forces in the country. The present military adventure is to make unmeasured demands on the nation's stamina, and so its spiritual qualities of self denial, love of country, patience and long-suffering, must be intensified. Christianity is welcomed as an ally in this work.

3. Japan is bringing all religions under Government control. After some forty years' effort, marked by continual failure, the Government has at last succeeded in getting the "Religions Bill" passed into law. The national emergency has made this possible, the same situation being responsible for the very minimum of strikes and labour problems. Every phase of national life is being mobilized to-day to emphasize what is considered to be Japan's unique place in the international situation and to provide her with the force, which, it is hoped, will spread her peculiar glory and culture throughout the world.

What We Think.

1. I have tried to discuss current problems with intelligent and spiritual Japanese, and they put many questions to me which only lead to unconvincing argument. We talk about the shrines. 'It is no more to us than the ceremony at the Cenotaph is to you. Bowing to the Emperor is our custom. You raise your hat to yours.' Further, 'Don't you rise when the National Anthem is played or sung ? There is no more "worship", in the Christian meaning of the word, in our custom than in yours.' I am silent. The right adjustment to all these

questions only comes with a rich inflow of Divine life and perception.

2. Understanding is essential to friendship. The Oriental and Occidental viewpoints are so different, we seem at times to live in widely separated worlds. Japan has always prized Britain's traditional friendship, and the loss of it now, which *we* understand so clearly, has been a shock and great disappointment to her. This partly explains the concentrated and bitter anti-British propaganda. It is, from Japan's point of view, the fruit of a betrayed friendship.

3. Her present actions are not deliberately anti-Christian. The insistence on Shrine worship is to concentrate the nation's full attention on Japan. It is to provide her with a centre. If the teachings of Christianity clash with this programme, so much the worse for Christianity, but the intention is not anti-Christian. The Religions Bill has provided Christianity with full Governmental recognition, and now it is as much a part of the national life, officially, as Buddhism.

The Shrines, where attendance is demanded, are the Imperial Shrines, set apart for this purpose by the Government which insists that these special Shrines have no religious significance.

The Home Office sent out a request to all religious agencies, including Christian, to '*Dendo seyo*' that is 'get on with evangelism.' The work, so far, has not been held up. A recent letter from a missionary says that the doors for evangelism are more widely open than ever. Another letter, to hand as I write, says that there has been some trouble in one area, but it is over, and all is now quiet and there are no restrictions.

Earnest and spiritual Christians have told me emphatically that their custom of bowing to the Emperor is not 'worship' as we understand it, and that there is no element of compromise in their action.

4. There is a dark spirit at work in the land. No one can doubt that there is, in all this disturbed situation, a spirit at work which is opposed to God. The Japanese Government may be well meaning, but it is being led along

paths to a destructive end of which it is ignorant. Christians may not be guilty of any deliberate compromise, but there are very dangerous elements in their practices which are deceiving their souls and will finally need to be unmasked and the consequences borne. 'Ideologies' may differ, but nations as a whole are being betrayed by Satanic agencies and the end is inevitable.

5. The Church of Christ is paying the price of neglected opportunities. There was a time, in the history of Christian missions in Japan, when it looked as though very little indeed was needed to turn the whole nation to Christianity, but that day has gone, and that glorious opportunity has been missed. The Church is never one hundred per cent on the Master's business, and so the work to-day is a thousand-fold more difficult than it has ever been. It is our own fault. Only our own humble repentance, confession of this sin, and return to God in full and whole-hearted consecration, will do anything to ease the situation.

6. God is still working in Japan. This is our great comfort. The Good Samaritan has not given up in disgust, though many of us do. He is still at work. We ought to be beside Him. The worse the case the more it appeals to Him. It ought to make this appeal to us. 'Priests and Levites' are of no use to Him.

Letters from Japan tell of deep stirrings amongst the nation; of revival drawing nearer, of real hunger amongst the Christians and the people at large. The heavy burdens being laid on the nation have created a desire to hear the Gospel, so I am informed. The Christians are forming funds with which to help suffering Chinese. Two of our own young evangelists have heard the 'call' to go as missionaries to them. Japan has never been 'missionary minded.' This war may be one of God's means for causing the Church in that land to hear the cry of needy people beyond her shores.

7. There is in this a call to Christians in Britain. From a strictly Christian standpoint, Japan is slipping down a precipitous path with a dark end. She needs our prayers as never before. God's servants working there need our help. People need not fear that missionary gifts will go to the

Government, nor are they used to wage war on China. To withhold gifts means that the missionaries starve, the workers suffer, and the work itself is held up. Consequently, the nation is pushed farther down the death road. What did we do during the Boxer Riots, when very many missionaries were martyred in China ? Did we then cut China off from our prayers, sympathy and help ? This seems to be what many of us are doing with Japan to-day, though no British citizen has suffered real loss of anything. Let us be consistent.

Let us be sympathetic with a comparatively young Church suffering from ' growing pains.' She must find out for herself how much spiritual deception there is in this specious ' Shrine ' propaganda. God will force the issue when the time comes, so let us be prayerfully sympathetic, only asking that eyes may be opened and His Will obeyed.

Let us be more spiritual in our approach and attitude towards all such situations. If we studied the word of God as much as we study the daily Press, we should be more spiritual and less political. ' Our citizenship is in heaven.' The burden on the heart of God is the evangelization of the world and the preparation of the Church of Christ for His Coming ; not the political destinies of godless nations as such. ' Let this mind be in you which was also in Christ Jesus.'

The Silver Coffin of Ghengis Khan

Messages from Chungking state that the remains of Ghengis Khan, which were removed from Inner Mongolia in June, in order to prevent them from being seized by the Japanese, are now lying in State in the ancient temple of Dragon Hill, thirty miles from Lanchow, where they are guarded by Mongol Lamas and soldiers who escorted the silver coffin to China.

Ghengis Khan is regarded in Europe as a military scourge and a destroyer of civilization, but his genius for war is still venerated in Mongolia. He was born in 1162 and died in 1227.

'Non-Professional Missionaries at Work'

E. C. Rogers.

The writer is a business man who has been for years a 'non-professional missionary' in Buenos Aires.

WHILE still in my teens I was told of a pioneer who spent more than twenty years in Brazil and founded missionary work at Bahia while earning his living as a teacher of English. He never took a furlough and when finally friends at home insisted that he pay them a visit, remitting funds for the purpose, the change in climate to an English winter was too abrupt and he died of rheumatic fever shortly after his arrival. This story was an inspiration to me because my natural limitations rendered it unreasonable to expect other people to pay for my keep while I preached, and the logical solution was to follow an ordinary calling and buy up the golden opportunities of witnessing for Christ which are never far to seek.

At a port like Buenos Aires one such opportunity, which does not even demand a knowledge of Spanish, consists in visiting ships. Among other friends so engaged, a busy importer adds this to his varied Gospel activities and on several occasions has followed up the work by visits to the hospital when seamen are left sick ashore. A recent case which has given him encouragement was that of a wild young officer who was converted in hospital. Many seafarers are loth to go ashore in foreign ports and welcome visits, while solitary believers rejoice when thus afforded the opportunity for fellowship. Workers at home publish excellent literature for ship visitors.

The importer just mentioned was won for Christ by a business associate here in Argentina and this leads to a mention of the non-professional missionary's 'exclusive preserve.' Business contacts, when skilfully handled, have often resulted in eternal blessing, and the expert angler for souls finds the office an ideal 'fishing ground.' Routine occupations which otherwise might seem wearisome drudgery, become tinged with celestial glory when one and another of those who share our tasks come out on the Lord's side.

It is axiomatic that, if he is to retain his vigour, an office worker must have a hobby, and the most entrancing relaxation for any business man, whose strength is ' the joy of the Lord,' is to turn his attention after office hours to such Gospel effort as he may be fitted to undertake. With the passing of the years the charm of such a hobby grows. I think for instance, of an elderly chemist who even went so far as to relinquish partnership in the wholesale business he himself built up, retaining a post as a mere employee, in order to have more time and strength available for the Gospel work of which he was a pioneer. When my son spent a brief holiday at the home of this friend last year, it was a revelation to him to find that, night after night and without any special appeals, anxious souls waited behind after the meetings in the various centres, seeking salvation.

In the course of a recent business trip to the far interior I have had an opportunity of verifying by first hand observation what a non-professional missionary—a stenographer—was enabled to accomplish during seven years of indigenous Church planting along apostolic lines. When he left the district three years ago, there were many head-shakings: one missionary told me that he feared for the future of the work as there was not one man capable of taking the lead. Perhaps because of this very deficiency the group has doubled in numbers, having found it necessary to erect a larger meeting hall on a site purchased by themselves. In spite of long working hours in a trying climate this stenographer had made time to ground the believers firmly by thorough Bible study, undaunted by the handicap that most of the converts had to learn to read. His wife organized a successful Children's Special Service Mission class for the children of English-speaking employees, in addition to Spanish work among the women and girls. The fragrance of this couple's memory still pervades the activities of the present indigenous assembly; this sends preachers to outlying places within a distance of twenty miles, to which they have access by rail or omnibus. A missionary, stationed some two hundred miles away, who visited the town while I was there, confessed that he did not know of anything to

be compared with this work throughout the whole region. Although their former leader has not yet been able to visit the people since his departure, and is now earning his living in a large city three days' train journey away, he keeps in touch by correspondence. Undoubtedly one great secret of the constant blessing attending this work is that he makes it his practice to spend half-an-hour every morning in intercession for his former 'parish.'[1]

Another stenographer has been living for several years in a village thirty miles outside Buenos Aires. An illiterate Italian pedlar, converted in the tent used for evangelistic services some years previously, had moved to this place and invited the stenographer to bring the tent for a month's mission. He, therefore, rented a hut in a sheltered spot, and, with his family, spent his summer holiday gipsy fashion. The villagers thronged the tent night after night. This continued for two months and those interested still begged the preacher to remain. Accordingly, as the meetings were held at nine o'clock in the evening, he contrived to run the campaign while carrying on his work in the office. During the ensuing winter, with the collaboration of an Argentine worker who lives an hour's journey up the line, a Sunday School was kept going in a mud-walled hut. At the urgent request of the tent converts, the worker returned the following summer. He rented a house and held meetings in the veranda, until numbers outgrew the available space and a tin shanty was rented for a Gospel Hall. Women's meetings, started by his wife, were an invaluable factor in establishing the work. As the Gospel had never been preached there before, the field was clear for an experiment on strictly apostolic lines, with no sectarian handicap, and the results have amply proved the advantages of the system. Caution was exercised in founding the local assembly and the first converts were not baptized until over two years had elapsed.

When the village lorry driver and his wife were saved,

[1] Incidentally he was the first candidate to leave England sixteen years ago, through the organization now known as 'Christian Service Overseas'.

the local Roman Catholic Church lost its lady organist. From the first this convert made a firm stand against working on Sundays, to the astonishment of the neighbours who had always taken advantage of Sunday for their removals Instead, he had some long benches made to fit the lorry and placed it gratuitously at the service of the Gospel. Incidentally, his business has prospered. On Sunday afternoons and Bank Holidays he loads up a happy group of workers, with a harmonium and extra benches, and it has thus been possible to evangelize several of the surrounding villages. The Lord has opened doors in out-of-the-way places where the groups gathered to hear the Gospel have sometimes been surprisingly numerous. There are signs that this seed-sowing in virgin soil will result in the planting of other little assemblies. As so often occurs, the Romanists have been stirred, and one of these villages, which for years had barely received an annual visit from a priest, now has a regular weekly service, while in another, plans are announced for erecting a church.

About five years ago, during a tent campaign organized in the heart of the city by a business man, a waiter was saved, and, while continuing his employment, developed no little preaching gift. At his initiative, open-air meetings have been carried on for over two years on Wednesday afternoons in a Central Park where many waiters and others congregate for a brief respite before returning to duty. In an attempt to follow up the work the business man rented a room on the street. As it transpired that the working hours of the waiters rendered it wellnigh impossible for them to attend ordinary Gospel meetings, a weekly service was started which is held shortly before midnight. At the request of another waiter, brought in through this effort, open-air meetings on Saturday afternoons have also been organized in a district where apparently the Gospel had never been preached. He was very anxious for his wife and family to hear the Good News, but there was no centre within a reasonable distance to which to direct him. It has not yet been possible to open a hall in this second district where some of the children have followed the open-air meetings

from corner to corner and the interest in the Gospel demands at least a Sunday School.

The appalling sufferings of non-Aryan brethen in recent times constitute an urgent call to residents in the New World to collaborate with missionaries in every possible way to assist in refugee work. A business man can follow closely the constantly changing immigration regulations in the land of his adoption and, by prompt reports to the workers in Europe, may render timely service. Although infinitely more difficult, he may perhaps be successful, even if only once, in negotiating the elusive 'landing permit' without which the harried refugee's escape from Europe is often impossible. Unfortunately, with the present trend of immigration restriction, the doors in many countries appear to be fast closing or already closed. The question has been raised as to the attitude of Aryan believers, whose Governments are following anti-semitic policies, and it is a joy to know of individual instances where great sacrifices have been made to help refugees. Perhaps the most thrilling case I have yet encountered here is that of a physician who, with rare nobility of soul, has actually taken the extreme measure, when all other means of rescue failed, of legally adopting, among his own children, a Jewish boy of fourteen whom he had never seen. The father, who used to ridicule his friend's faith in their student days, has now turned to the Gospeller in his despair, and, while resigning himself to the inevitable as regards his own fate, has pleaded for the life of his only son. I am confident that *World Dominion* readers will join us in prayer that this boy, thus saved from starvation, may soon be won for Christ and live to be a faithful witness of the true Messiah.

Turkish Soldiers as Teachers

The Turkish Government cannot keep pace with the demand for education all over Turkey. Technical education is especially desired. Turkey is a land of villages, 40,000 of them all clamour for schools, but 32,000 have less than 400 inhabitants. The difficulty is being partly solved by giving soldiers, who have attained the rank of sergeant and have gained the primary certificate, the position of educators when they return to their villages after completing their military training. They are encouraged by a gift of a plot of land by the Government.

The Mission to the Jews and the State of the World

FRIEDRICH JOACHIM FORELL.

NOBODY can deny that the Jews occupy a special position in the story of Salvation. They are the people of the revelation of the Old Testament. The famous chapters nine to eleven of the Epistle to the Romans show that even unbelieving Israel is not cast off by God, but after its conversion to Jesus, the Messiah, it has a special task to fulfil in the Kingdom of God. For us who are believers in the Bible there is no doubt about this mission of Israel.

A point that may be considered with profit is the present position of the mission to the Jews. The opinion has often been expressed, that, in consequence of the growing tide of anti-semitism and the anti-Jewish pogroms in Germany, missionary work among the Jews will become more and more difficult, as, on account of the hostility and antipathy by which they are surrounded, the Jews will become more and more conscious of their Judaism, and, in a spirit of national defiance, will seclude themselves from the surrounding Christian world.

The present writer has been a missionary to the Jews since 1933, after having been in the service of so-called 'Aryan' congregations for more than twenty years. He can testify to the contrary.

A growing number of Jews open their minds to the preaching of the Gospel. This statement is not based on theory, but on the practical experience of the writer as the head of the *Svenska Israels* Mission in Vienna in the last years before the *Anschluss* to Germany. That experience has been confirmed in Paris, where he is working now and where he was able to prepare ten Jews for baptism in 1938, and thirty-two in the first five months of 1939.

The characteristic of all these baptisms was that they brought no worldly advantages for the converted. Conversion does not change the race, and the persecution of the

Jew in our days is not directed against his belief, but against his race. He who wants a certificate of baptism only to facilitate his immigration becomes a Roman Catholic, believing that some South American republics will grant visas only to Roman Catholics.

After an exhaustive religious discussion the missionary tries to probe the motives which have caused the desire for baptism. The result of the discussions with sixty prospective converts, and some one hundred Jews who came in touch with Christian faith, is rather peculiar. The most successful missionaries to the Jews at the present time are two men, one of whom is a prisoner in a concentration camp in Germany, the other a Lord Bishop in a palace in the south of England. These two men, Pastor Martin Niemöller and Dr. George Bell, the Bishop of Chichester, represent for a great section of modern Jewry the living forces of Christendom.

Both men impersonate for the Jews the protest of true Christian faith and charity against the propaganda of hate and persecution of Jews by modern racial anti-semites.

Jewry knows that the fight of the Confessional Church began with the rejection of the ' Arier Paragraphs ' by those sections of the Church in Germany which remained faithful to the Biblical belief. It is also known what the Bishop of Chichester has done and is doing for persecuted non-Aryans.

Whilst medieval anti-semitism was directed against the Synagogue as a community of belief, the modern racial anti-semitism turns against all people of Jewish descent, irrespective of their religious confession. Medieval anti-semitism stopped at baptism. The baptized Jew was often welcomed with special love and honour. The temporal princes and noblemen, who drove the Jews out of the country under their domination, offered themselves at the same time as godfathers at the baptisms of Jews. In consequence the Jews, who, in spite of all persecutions, remained faithful to the Synagogue, hated the Church and its servants as the cause of anti-semitism.

Now, on the contrary, the Jews see that the real Church of Christ, in spite of physical menaces, as in the case of Pastor

Niemöller, or of immoderate vilifications, as in that of the Bishop of Chichester, stands up for the persecuted non-Aryans for the sake of charity and justice. This real Christian action cannot remain without effect.

The present German anti-semites have made Jesus an Aryan. The consequence is that the Jews are now interested in stressing the Jewish peculiarities of the Person and teaching of Jesus. As long as the Jewish descent of Jesus was not doubted by non-Jews, the Jews were not interested in Him. Only too often, indeed, they accepted with approval the rejection of Jesus, which we find in the Talmudic circles of Jewry. For them He was a renegade, hanged with justification by the Jewish authorities (Tole). Now that the anti-semites declare that Jesus was no Jew at all, the Jews like to praise Him as the great son of their people. A Jewish professor of theology said to the author of these lines, some weeks ago, 'Moses and Jesus were the greatest Jews.' Actually, this sentence is no acknowledgment of the absolute uniqueness of Jesus, still less of a belief in His divinity, but those who know how the Jews in the East used to judge Jesus, recognize that a new epoch, with extraordinary possibilities, is dawning for the mission to the Jews.

Not only has the prejudice against the Person of Jesus disappeared, but we find in its place a widespread esteem and recognition. The Jews are facing the Christian Church in a more friendly spirit than ever before in the history of the mission to the Jews. For the first time since the days of Constantine the Great, the Synagogue and the Christian Church are persecuted at the same time, by the powers of a State hostile to the Biblical revelation. In their deep misfortune, the Jews experience a companionship with the Christian Church. We know how companionship in misfortune unites men. The racial anti-semites turn against the Jewish inheritance of the Christian Church. In consequence they make this Church, with such a great inheritance from the Old Testament, not only interesting, but lovable to the Jews. The Jews feel that this Church can offer a new spiritual home to those who themselves have lost contact with the Synagogue. And the Jews, expelled

from Central Europe, are in search of a new spiritual home. A Christian of Jewish descent, who had to leave Germany, though he loved his native country from the bottom of his heart, said to me recently: 'Now I have only one Fatherland, and that is the Church.' In the mission to the Jews, the 'New Israel,' the Church of Christ, offers to the homeless Jews a new spiritual home for their souls.

It is a very serious problem whether the mission to the Jews in its existing form is equal to the missionary task of the present time. One cannot answer this question with a simple 'Yes.' This is no reproach either for the directors of the missions or for the missionaries. The new epoch of the mission to the Jews has arrived too suddenly. Perhaps it is not yet possible to draw the necessary conclusions, but it is to be hoped that this will be done, and in some measure it has been attempted already.

The mission to the Jews had its chief task in establishing Jewish mass settlements in Eastern Europe. All that has been achieved, and is still being achieved, as a result of great sacrifice in countries lying on the borders of European culture, merits recognition, intercession and assistance. It would be a grave mistake if a single station in Eastern Europe should cease to exist, as there are immense possibilities here for missionary work amongst the Jews, who are in spiritual, as well as in physical, ferment. In fact there is every reason to hope, that if the Lord grants us an evangelical awakening amongst the Jews in Western Europe, this will spread to the East.

If, however, an awakening comes now through the grace of God, it will start amongst the wandering Jews, expelled from Central Europe, Germany, Austria, Czechoslovakia and Hungary. We want missionaries able to serve these cultured Jews, who do not know the Talmud, scarcely even the Old Testament, but who know modern occidental philosophy and literature. We also want up-to-date literature for missionary work, dealing with questions interesting to the Jews. We further want new methods of establishing missionary contact with these Jews.

Mr. Conrad Hoffman, Junior, the well-known American

mission leader, strongly and very properly emphasizes the fundamental importance of 'neighbourliness' in the work of the mission to the Jews. Where Jews are 'our neighbours,' they should be treated in a friendly way as neighbours and should be admitted into the Christian community. Every Christian should be a missionary to the Jews. This was the case in the days of the Acts of the Apostles, and, where Christians are real Christians, it should be the same to-day.

The wandering Jews, expelled from Central Europe, differ, by reason of their German language and culture, so much from their Eastern European neighbours that special mission meetings are justified and necessary. This does not mean, however, that the method of 'neighbourly mission' should not be adopted regarding them also wherever it is possible. In France, for instance, there is the possibility, even the necessity, of neighbourly mission, specially to the numerous Jews who are sent from Paris into the French Departments and are living now in great loneliness in the smaller towns. The Lutheran communities, who, in this mainly Catholic country, live in the Diaspora, have the opportunity to fulfil a beautiful missionary task. There are proofs, that, where this missionary task has been recognized, Jewish hearts have opened themselves willingly to the Scriptures. Sad to say, Christians did not recognize this task in time, and they let slip unique opportunities. Our missionary societies, which should not be isolated from the Church, but whose task it is to perform an important function of the Church, that is, the missionary function, should do much more than they have done up to now, to follow Mr. Conrad Hoffman's suggestions. One of their main tasks is not only to keep up close contact with the numerically small circle of faithful friends of the mission, but to arouse missionary interest in all Church people and to give a lead in approaching the Jews in the neighbourhood.

Where there are great numbers of Jews in transition, as for instance in Paris, London and other centres of emigration, special missionary efforts are necessary. These refugees are men, torn from their previous surroundings and facing

the question, not only of their economic, but also of their spiritual existence. They do not ask what shall become of them, but why all this has happened. They seek after God. The author has comparatively seldom heard Jews say about their terrible persecutions what he often heard Aryan members of his congregation say about the Great War; 'If there were a righteous God, He would not allow these atrocities.' The people in whose midst the Book of Job was written are above this question. They withstood the medieval persecutions of the Jews in their firm belief in a righteous God. But they enquire about the meaning of the destiny of the Jews. It is the task of the mission to find the answer, where alone it can be found, in the New Testament.

The wandering Jews have plenty of time. They are mostly forbidden to work. They must wait, sometimes for years, until they find an opportunity to settle. They often say in a pathetic joke that they are 'time millionaires.' It is the duty of the mission to help them to make use of this time, so that it will serve them for their eternal salvation.

The Lord Himself has shown us the kingly way of missionary work. Not in vain the New Testament tells us how often the Lord had community of the table with Jews, even with publicans and sinners. He was their friend. It takes much time and strength, but the missionary who wants to find his way to the souls of the Jews must become their friend. He is often met distrustfully by the Jew, who does not want to know the man who is engaged and paid to convert him. The zeal to convert appears to him as a tactless interference with questions which do not concern a stranger, but to a friend he opens his heart. He forgives a friend being a missionary to the Jews. And when he has found in Jesus, the Messiah, he thanks the friend for being a missionary.

The distribution of suitable literature would be of great assistance. It does not exist at present. The majority of the pamphlets are written by missionaries of Eastern Jewish extraction for Jewish readers in the East. They are, therefore, based on assumptions which are not valid for the educated and modern Jew.

We must take the Jews as they are, that is, modern and as secularized as most educated Europeans. This presents a great difficulty : but it gives also great missionary opportunities.

Europe stands, if it is God's will, on the eve of an awakening. A prominent man, with excellent knowledge of the spiritual situation of Central Europe, wrote recently : ' There are two possibilities for Europe : chaos and anarchy, or a really new better and peaceful Europe, obedient to the Lord of Lords—to the Crucified and Risen.' This alternative is full of promise. The thinking men of our days feel that they are confronted with the decision, ' Christ or Nihilism.' Never since the days of the Apostles were the Jews faced with a decision for or against Christ, as at present. It is the task of the mission to the Jews to do all in its power to secure for the Jews their full share of the awakening which God is on the point of granting Europe. For this task we must pray and work.

Prayer of a Jewish Refugee Rabbi

' O Master of the World ! All roads are closed against us. All strength has been taken away from us upon the earth. Our life has been ruined, and our security has been undermined. We no longer dare to contemplate the future of our people. In this hour of need, of persecution, of unrest and despondency, in this hour of humiliation and hopelessness, we turn to Thee, O Lord.

' Father of all mankind, of all creation, strengthen us . . . Place Thy healing fingers upon our beating hearts. Open our eyes, so that we may know, for we can find no hope, no consolation, among men. Let us be " holy unto Thee," for so we have once heard ; the echo of these words rings in our ears as we wander through the centuries, firmly clinging to Thy words that Thou hast given us.'—*News Sheet on Christian Approach to the Jews.*

* * * * *

At a recent meeting of the International Committee on the Christian Approach to the Jews, Dr. Hoffman stated that the Church was faced with a three-fold task :

(1) That of good Samaritan service on behalf of the victims of persecution.
(2) That of dealing with anti-Semitism and the cause of it.
(3) That of Jewish evangelization, as such.

Among Red Indians

FRANK HOUSTON.

THE name Kayapó will be familiar to most who read this article. It is the name of the tribe of Indians in Amazonia which murdered the Three Freds. Little did I think at that time that I was to be one of the first to have the privilege of working amongst these very people.

It was the wish of the three who died that others should continue the work they began, or tried to begin. Thus it was decided to seek further contact with this tribe, but how was contact to be made? Remembering the fate of our brethren we thought of lines of approach other than that adopted by them. It was suggested that, following the method employed by the Indian Protection Society, we should build a house in Indian territory and seek contact by means of presents left in places where the Indians could see them. However, God was going to work in a manner altogether unexpected. He was going to bring the Indians to us: and so it was that in 1937 they came out of their forest fastnesses, seeking peace with the Brazilians. A detailed description of how all this came about is given in a book by Mr. Horace Banner with whom I had the honour of working.[1]

In March, 1938, Mr. Banner and I left Belém, having as our objective the Kayapó Indians of the River Xingu. As we knew that we should not be able to return to civilization until early in 1939, when the river would again be in flood, we naturally had to take plenty of stores. These, apart from food for ourselves, included all kinds of articles for barter and for paying workmen, as well as about three tons of farina for the Indians. It was no wonder that the owner of the launch looked bewildered and suggested that he might not have room for our stores. As it happened, however, there was much more room for the latter than for our persons; this we were to find out during the journey. Some

[1] *On the Trail of the Three Freds*, by Horace Banner. Published by Messrs. Marshall, Morgan & Scott, price 1/-.

of our hammocks had to be tied up in the alley way, and others over the holds. The former were generally bumped a good many times during the night by passers by, while occupants of the latter often had to get up in the early hours to allow cargo to be loaded or unloaded. During the day we sat on our trunks or leaned against the rails, and at times snatched a few winks of sleep. So the days rolled by. On the fourth morning we arrived in Victoria, whence the launch returns to Belém. Owing to the fact that there is a huge rapid beyond Victoria, the remaining forty-eight kilometres to Altamira are undertaken by motor-lorry. All the baggage is packed into the lorries first, and the passengers manage as best they can.

As Altamira is approached, the river Xingú again comes into view. Altamira is the centre of the rubber and Brazil-nut trade of the Xingú and its tributaries. Once in the town we went to the local hotel to await a smaller launch to take us to Nova Olinda, our destination, almost a week's journey farther up the river. For various reasons we were obliged to wait several weeks and then, as I had fever, my colleague went on alone, while I remained for treatment. In a short time, however, I was well and able to join him. I was rather surprised on arriving to find several Indian youths dressed and looking quite tame. They had been living with Brazilians for a year or more. It was good to hear them say '*I Kami*' ('my brother') and see them offer their hands like civilized persons. Still greater was my surprise when I was given a cup of coffee by one of them, he himself having made it. This Indian was living in our house and was proving himself really willing and useful. He came along uninvited and stayed, and in him we saw the Lord's provision. Until the arrival of the Kayapós, Nova Olinda was a prosperous town, but since then it has gradually declined until to-day there are just about half-a-dozen families residing in it, the others having moved to less dangerous places. One of the many abandoned houses was to be our home while making plans to open a work amongst the Indians.

Our first task was to find a suitable piece of land at a

reasonable distance from Nova Olinda so that the Indians might not be exposed to the many temptations existing among the Brazilians. In a wonderful way the Lord led us to an ideal spot on the Riozinho (Little River) where there are no other civilized persons. This river is an affluent of the Fresco on which Nova Olinda is situated. (The Fresco is a tributary of the Xingú.) The site chosen, the next thing to be done was to get the forest felled. This was done by Brazilians, even though it was difficult to induce them to take on the job for fear of Indians. While waiting for the clearing to approach the burning stage, we started preparing wood to make doors and windows for the house. The planks were sawn by Brazilians.

Thus the weeks passed with but little to break the monotony, except occasional attacks of malaria and odd visits from Indians. Finally the day for burning the plantation arrived. We were both going to see this done, but the arrival of the chief and a large number of Indians caused us to change our plans. My colleague went to meet the Indians, as they had stayed some distance from the town, while I, with a few Indians and a Brazilian, went to burn the clearing. I returned in time to accompany Mr. Banner back to the Indians' camp with farina. What a sight it was to see those warriors lined up on the river bank, and what an experience it was to step ashore ! One thought of the somewhat similar circumstances under which the ' Three Freds ' met for the first, and last, time with the Indians. We were well received and, on our return, were accompanied by the chief and a few others who passed the night with us. The next morning we were overrun with Indians. Happily the greater part returned to camp, when they received the much desired farina.

This invasion of Indians meant that the workmen who were going to help us on our new station on the Riozinho were no longer willing to accompany us. ' Prayer changes things', however, and in a few days the Indians departed and we were able to set off for the site. Arriving there about noon, in the blazing sun, our first task was to clear a place in the shade of the forest in order to tie up our hammocks.

Here we lived for several weeks until, the roof on our house being completed, we moved in. While the walls were being made, and before the doors and windows were in position, so that we could have some privacy, it was rather a trying time, even though the few Indians around us were tame and our workmen were Brazilians. The idea of having private quarters is quite foreign to the Brazilian of the interior, to say nothing of the Indian, so it may be imagined how the Indians felt and what they thought when in other words it was said : 'Thus far and no farther.' They soon became accustomed to the new order of things, not without some breaking of rules by coming through the window, for, to an Indian, there is no difference between a door and a window. We never allow Indians into our quarters, but have a part of the house reserved for their use where they can gather to talk, and where we have our informal meetings, no organized meeting being yet possible.

Thus the desire of our hearts was granted, that a station might be established among the Kayapós, so that they also might hear the Words of Life. We were very conscious of the Lord's presence with us day by day and we know that this was in answer to the prayers of God's people in various parts of the world. It was amazing to note how no wild Indians visited us during the construction of the house and how almost immediately afterwards they started coming. They called us, 'The men from Heaven'. One Indian actually asked how we came down. On another occasion two women were heard conversing. One asked the other where were our wives. 'They left them in Heaven,' responded the other.

Some people seem to wonder how we proceed in our work of evangelizing wild Indians. Naturally we cannot start preaching to them right away, as we do not understand their language. This has to be acquired gradually. Our first job really is to make friends with them, and dispel any suspicions they may have of our intentions, as Indians do not trust or respect white men. We have to win their trust and esteem. In various ways we seek to help them and we believe they appreciate, at least to some extent, our endea-

vours. They love music and each time fresh Indians visit us they ask for the gramophone to be played. When tired of this they call for the concertina. It is thrilling to hear these sons of the forest singing 'sky-songs,' as they call them. They learn easily. Often we have noted strange Indians singing choruses they had heard and learnt from others who had been with us. It must be remembered, however, that as yet they understand very little. Truth penetrates the Indian mind slowly. This is not to be wondered at when we call to mind their past. We can rejoice, however, that upon these Kayapós, who once were in darkness, the Light has shined.

In conclusion, I would ask prayer for those who are continuing this work, so recently begun. During the summer months they will be isolated. The river becomes so dry that often one has to get out and pull or push the canoe over the sand and stones until sufficient water is found to refloat it. Under such circumstances it is a serious matter to fall ill. Therefore we need to pray for health for the workers, that they may have continued favour in the eyes of the Indians, and, above all, that they be the means of turning many Kayapós from darkness to light and from the power of Satan unto God.

Growth of Fellowship in Brazil

While an exaggerated nationalism seems to breed a ferment that drives nations to war, and may be used of Satan to sow seeds of suspicion and distrust on the mission field between the younger Churches and the older Missions, it is encouraging to hear from the great Republic of Brazil of the growth of a true spirit of fellowship and sympathetic co-operation. Brazil has for long rejoiced in a Confederation of Evangelical Churches, and recently the representatives of this body in São Paulo have launched an *Hora Evangelica* on the radio, in which national pastors and missionaries of various denominations unite in broadcasting a Gospel service, with first-class musical setting, over half a Continent.

A similar spirit is growing in the North, and the Evangelical Union of South America reports that in the joint Seminary in Recife,—whose Dean is one of their missionaries, whose Rector is a Brazilian, and whose lecturers include an English business man, belonging to the Brethren, and a Baptist, together with Brazilian Presbyterians and Congregationalists—students of all these bodies and others meet on the common ground of love to Christ, coupled with a desire to serve Him to the utmost, and that nothing of either racial or denominational prejudice ever disturbs the happy fellowship of the Institute. May this spirit and example grow and prevail!

Evangelism in Scotland

J. W. Stevenson.

'ONE of the great hindrances to evangelism,' said a distinguished Scottish layman to me recently, 'is the highly polished sermon, the over-concentration on the *art* of preaching.' He was putting in his own way the criticism that much of our preaching begins and ends as a human effort, and he made me wonder how true that criticism is.

I believe that something like this *is* true. The real prophetic utterance always creates a form of its own. The great preachers of each generation speak with an intense individuality and create their own distinctive methods and manners in the pulpit. And there is always a danger that we lesser men, caught up in their prophetic passion, may tend to imitate them in externals and try to achieve a similar method and style—totally unsuited to our own gifts.

The result may be that in a country like Scotland, with a tradition of great preaching, we may be under strong temptation to concentrate on that 'polishing', that human effort to come as near as we may to the preaching which has moved us—and we may unconsciously lose the most precious quality of all : direct sincerity. I am almost sure that something like this has been happening to-day, as my friend said. We have been in danger of having the preaching of the Word regarded almost æsthetically by a large percentage of 'church-going' people, who talk of going 'to hear Mr. So-and-So'; and regarded by an even larger percentage as something for which they have not the acquired 'taste'. Both attitudes have their origin in that 'polishing', that artificial re-creation of someone else's natural form of expression.

At all events, Scotland, the 'sermon-tasting' country, is facing a revolution. We are being pushed off our æstheticism by the demand for reality. There is less and less response to the old forms. Radio and journalism are accustoming the people to directness of speech and sharpness of idea. And I think this is probably salutary though disturbing.

But it is more than a mere discontent with a certain type of preaching. People are hungry for a preaching which is direct in more than form, a preaching which comes straight out of lives that are victorious by the power of God at the very points where modern life is weak. I am persuaded that we shall not have 'great preaching' in Scotland again until we are able to preach from a fellowship which is God's answer to the world's lack of fellowship—which is another way of saying that behind Pentecostal preaching there must be the Pentecostal community. And that is the very *crux* to-day, in Scotland as elsewhere. For the thing we lack in the nation is a sense of community (witness our inability to be practically concerned about the depopulation of the Highlands, the collapse of the fishing industry and our unemployment, which is out of all proportion to the size of the country). And the thing we lack in the Church is Christian community (witness our class-ridden churches and our frequent failure to take our fellowship ten feet outside the doors of the sanctuary into the places where community is tested, as it was tested at Pentecost). And, therefore, our greatest need is evangelism, in a sense deeper and wider than our use of the word 'preaching'—an evangelism which is a going out as well as a speaking out.

At whatever point you care to test the Scottish Churches, and in particular the Church of Scotland (which greatly outnumbers all other denominations), you will find this need flashing out on you. Go to the best of the working folk, and you will hear their perturbed bewilderment at the lack of experimentation in Christian community; they wonder how the Church has come to mean only Sunday worship and week-day 'organizations,' when by all the appearances of the New Testament it should also mean a corporate thrust into the thick of the business of life. Go to the business men; and their individualistic conception of the Christian faith negatively confirms the same lack. Go to the young men and women of the Universities and you will find the apathetic ones vaguely critical of the Church as a mere platform for the platitudes of ministers; and the antagonistic ones mainly concerned with the social righteousness which they

believe the Church cares little about. Go into many of the churches and feel the congregational exclusiveness—listen to the anxiety of members of a suburban church that they are going to have 'some competition to face' because of the arrival of an attractive young minister nearby. Or, best of all, go into General Assembly Committees with an actual venture in evangelism to lay before them. All the time you will be building up a picture of something that has very nearly dropped out of the Church's life altogether. You will hear over and over again the 'Not so . . . we have never—'. And when you ask yourself what is (to some) the new disturbing element, or (to others) the thing that has been lacking, you will have to answer that it is simple, downright evangelism; an evangelism of 'going out,' and 'living out,' as well as speaking out; an evangelism which a certain type of 'good preaching' can actually hide.

If you then begin to look around for the small signs of such evangelism (for there are signs) you will be led by the sound of controversy first to Iona. You will find there in embryo this very thing that we have been talking about—a community-evangelism. And the amount of controversy surrounding it (the *Glasgow Herald* carries a column of correspondence *pro* and *con* every now and then) is the proof that, small as it is, it has at once touched living issues. In a sentence, one might describe it as an attempt to develop team-ministries within the Church of Scotland, for service especially in the new housing areas where a one-man ministry is faced with the impossible task of shepherding many thousands of newly settled parishioners. That itself is an illustration of the need of evangelism in these areas. Not only is it impossible for one minister to be a pastor to them; it is also impossible for him to direct alone such ministry of laymen and women as he may have potentially at his command.

The community-house in Iona is, moreover, a microcosm of the industrial and economic problem; for more than half of its occupants are craftsmen engaged in the rebuilding of the ancient Abbey; and the ministers themselves work for half of the day alongside the craftsmen. They live together,

work together, worship together. And, as I know from living with them myself, there is real 'community' being born —so that when the ministers go off two by two in the autumn to their evangelism in the industrial areas they go as men who are more than 'college-trained.' Who can estimate what has come to them in their times of prayer together during the summer, and in their practical discussions of what evangelism means, and in their private and corporate Bible study?

This is quite definitely, I believe, what the journalists would call a 'significant' point in Scottish evangelism to-day. It links up in my mind with what I heard from a conference of three hundred of the younger ministers of the Church early this year. Man after man confessed his bewilderment that in the training of the ministry (lasting over a period of three years) there is almost no training in direct evangelism and very little in pastoral work. I elicited this criticism by an address outlining the kind of thing a minister has to deal with in his day to day 'life of faith' amongst his people —the forms of resentment, the defences, the concealments, that people put up against Christ; in short, the evidences of the fruits of our intercession and witnessing, so often bewildering and depressing unless one has learned to read their signs. And from that I went on to outline some methods of individual and corporate evangelism within a parish area. This was the conference's reply: 'Why isn't there a training-ground in Scotland for this? Why have we each to work away on our own?' I could only say that there ought to be, and that their demand would help in the coming of it, and that the Iona Community was already a small venture in this direction.

Of course we have had many evangelistic developments in recent years: a mission to 'hikers' called 'Christian Highway'; open-air missions in the city parks, at the seaside, and in the popular community-camps; special missions to the men and women in the herring industry, and on the fruit farms, and so on. But more and more it is being borne in upon us that the greatest need is not for these special missions, nor for 'Recall to Religion' campaigns, though

these have their place, but for consistent day-to-day evangelism by every congregation in its parish area. (And it must be remembered that every one of the 2,500 congregations of the Church of Scotland now has its area of responsibility.) The immediate need is, therefore, as we have seen, that the 2,500 ministers should have a practical vision of what such corporate evangelism could mean ; and that the elders and office-bearers and organizations of the Church should focus themselves on this work, the real work for which the Church exists—which so often gets pushed out of sight in a whirl of church ' busyness.' Our church life does not point in this direction as yet, and our preaching is far too much mere exhortation. Men grow weary of our ' If only ' (' If only we were all so-and-so how much better the world would be ! ') when they are hungry to hear : ' This is the Lord's doing and it is marvellous in our eyes.' It is witnessing alone that will make an impact on our increasingly secular communities, the witness of a community within the community, the witness of the priesthood of all believers, for whom the Word of God has come alive, and the breaking of the sacramental bread the living centre of their life.

But for that we are only beginning to be prepared. We shall have to learn to look outward in our congregations. We shall have to develop new types of organizations, directed less for self-entertainment. We shall have to experiment with team ministries in the more thickly populated industrial areas. We shall have to work for a change in the training of our young ministers. And we shall have to pray and work for the establishment of training centres for evangelism for ministers and laymen alike.

In all this we must look outward from our own little country and ask for the prayers and the support of those who are ' taking the road ' for Christ in other lands.

An Advancing Church in Tanganyika

By the Bishop of Tanganyika.

THE mandated territory of Tanganyika is the most populous territory under British administration in East Africa. It is nine times the size of England and Wales, but has only 6,000,000 Africans, mostly Bantu. There are also 20,000 Indians, chiefly traders, and there are 10,000 Whites of whom approximately 3,000 are Germans.

Ecclesiastically, the country is divided into four dioceses. Zanzibar takes the coastal belt and one hundred miles inland; Masasi the southern part; Nyasaland the south-western corner; Central Tanganyika diocese is responsible for the remainder, or nearly two-thirds of the territory. It covers 225,000 square miles, touching Kenya and Uganda on the north, and Belgian Mandated territory and the Belgian Congo on the west. The Central Tanganyika diocese has a population of 3,000,000 people, about one-half of the total population of the country.

There are strong Roman Catholic and German missions in Tanganyika, yet it is estimated that ninety-five per cent. of the people are still unevangelized, and the last Government report on education states that one million children are at present untaught.

We keep ever before our minds the ideal of an African Church, and are training the African more and more to accept responsibility, ourselves being prepared to 'take a back seat.' He responds to brotherly encouragement to reach upward to the highest and noblest possibilities; and we are doing all we can to help him, appreciating every effort he makes, and, by fellowship and even self-effacement, taking the point of view 'he must increase, I must decrease.' Self-government is being encouraged in the Church by local councils, as well as by a synod of the whole diocese to which every district sends delegates. I was amazed at the intelligent contribution made by Africans at the first synod three years ago, when problems of marriage, education and provincial organization were considered. Thus the Church

is learning to be self-supporting, self-governing and self-extending, and the process is going on with much encouragement. I remember, as a result of it, one African Christian going off quietly to his village and reporting some months later that one hundred of his fellow villagers were ready for baptism.

We are training the Africans to be evangelists, pastors and teachers; from these the clergy are chosen and are given advanced and prolonged teaching. They are worthily taking the lead in the work of the advancing Church. Here is a testimonial which came to me concerning one of them from an English missionary working with him:

> 'Dandi Muhando has rendered faithful service and has shown keenness and enterprise in his work. He has carried out his duties in a most satisfactory way. He not only possesses considerable intelligence, sound judgment, tact in dealing with people and the manners of a gentleman, but, more important still, he shows increasing spiritual understanding in the things of God, and is a keen soul winner.'

I think with admiration of the school in the neighbouring diocese of Zanzibar where the headmaster is an African and an English ordained missionary is his assistant.

The most fundamental need of the people is the foundation of the Church in every village as the centre of a wholesome Christian life all over the country. The glory of worship must be set forth, the people must have the Word of God, the million neglected children must be taught. They need to see finer ideas than they themselves at present possess, worked out in concrete forms.

With a recognition of the Gospel as redemption for the body as well as the soul, the Church is carrying on the healing ministry of Christ. Last year our two doctors and ten nurses treated 150,000 sick. Near one mission station, child mortality has decreased from seventy-four per cent to fourteen per cent.

The Church is grappling with sickness, grappling, too, with problems of under-nourishment, poor housing, and ignorance in its many manifestations. The Christian people are devoted to God's work in their midst, showing generosity

despite their poverty. On one occasion I dedicated from one district an offering, in kind, of twenty-seven cows, thirty-four goats and ten sheep. We gathered in the pen with the animals near the pastor's house and lifted up our hearts and voices in joyful praise.

Is there not a great joy in having fellowship with a young and struggling overseas Church which is pressing forward, winning victories, planting the Cross where it has never before been known ? Islam is in the field, tremendously active in its opposition to the Cross and its Divine Sacrifice. Is it not time that our many conferences of missions led to more effective action in the field ?

Godlessness at Work

It is reported that the Soviet Government will lease to the godless societies the short-wave radio station of 19.8 metres for a period of five years. The cost has not been disclosed. The radio will be used for broadcasts of a godless character in English, German, Spanish and French, and will be equipped with transmitters for North and South America.

The first Russian submarine to be paid for by the Godless Movement was recently put into the service of the Baltic navy at Leningrad. It is named the '*Besboschnik*' ('Godless') and its captain, Sorokin, and crew are members of the Godless Movement. The Central Council has decided to build another, which will be named after Yaroslavski, the President of the godless associations.

Speaking of Germany recently, Petrovitsch Samolski, a noted Russian godless leader, said :

> 'Herr Kerl, who is leading the campaign against Christianity in Germany is a man without culture or morals. His measures against the Church—the Roman Catholic Church especially—have, however, rendered service to the Godless Movement. When the Nazi régime has fallen, there will be a sweeping victory in Germany for the International Godless Movement.'

An article in *Wolschkaja Pravda* deals with the complete failure to win the gypsies of the Crimea by godless propaganda. Those attempting it must face the danger of being attacked or murdered. The young people are strongly under the religious influence of their parents.

Christian Youth in World Conference

Sidelights on Amsterdam

ARTHUR N. PRIOR.

THE great Princeton theologian, Dr. Charles Hodge, was fond of saying that in history Christianity has taken three main forms: the Evangelical, the Ritualistic and the Rationalistic. All these three forms were very well represented at the First World Conference of Christian Youth which met at Amsterdam at the end of July and the beginning of August.

'Evangelical' Christianity was represented especially by the many Dutch, French and Swiss admirers of Karl Barth, and by many others under the same influence from places so diverse as Italy, Japan, Czechoslovakia, Scotland, Wales and New Zealand. In the morning worship services, a distinctly Evangelical note was struck, especially in the main Conference Communion Service at the Dutch Reformed Church, where over a thousand people communicated around tables in the old Scottish way, and where the address was given by Dr. H. Kraemer, the author of *The Christian Message in a Non-Christian World*[1]; and also in the French Reformed service conducted earlier in the week by Professor Jacques Courvoisier of Geneva. One could hardly deny the name 'Evangelical' to the Christianity of the American Negroes, represented at the Conference partly through the 'spirituals' sung at the American service, and partly through the leadership, in the preparation for Communion, of Dr. Benjamin Mays, the Dean of a Negro University at Washington.

'Ritualism' was in evidence in the Eastern Orthodox contribution to the Conference. Exiled Russian priests moved about Amsterdam in their black robes and headwear that seemed to come from another age than ours, and a long, elaborate, and in some ways very beautiful—'too beautiful,' said one of the French delegates—Orthodox Mass was celebrated on the second Monday morning. What

[1]See article by Dr. Kraemer on p. 411.

Dr. Hodge would have called 'Rationalism' was particularly noticeable among the American delegates, and found expression in a special meeting of 'Liberal Christians' held during one of the free periods.

The Conference leaders took special care that there were no premature 'resolutions' made and sent out to the world in the name of the whole of Christian Youth, yet could it be said that any of these three tendencies seemed to dominate over the other two at Amsterdam? The essentially 'Evangelical' intention of most of those who planned the Conference made itself evident in many ways. One need only cite the fact that, when the delegates broke up into discussion groups, they spent their mornings in studying passages from the Bible, and only their afternoons in going over various aspects of 'The Christian Community in the Modern World' in a more independent way. Even in their afternoon discussions their study-book, by Walter W. Gethman and Denzil G. M. Patrick, gave them many Biblical references.

As one reads through the reports of sectional discussions and the final 'Statement' from the Conference as a whole, one cannot help seeing how fruitful this type of approach has been.

In his report on the discussions on 'Nation and State' Pfarrer Paul Frey says:

> 'It was a good thing that we could not understand one another in our discussions when we were only listening to one another! The disunity of our Christian views must force us to listen together to God's Word in the Bible. . . . It is certainly not only my own personal impression that the decisive event of this Conference was that in the pressure of the concrete needs of our world we do not know any way out except the way back to the Bible. The way to the Bible is as such the way into the real world.'

The most striking passage in the Conference Statement declares:

> 'We believe that those who planned this Conference were guided by God when they placed Bible Study in such a central place. Many of us have discovered the Bible afresh and in so far as we have allowed God to speak to us, He has become a living

God, declaring a living message for our own lives and our generation. We confess, however, to our humiliation, that our study has revealed considerable unfamiliarity with the Bible. Is it not due to this that we are not clear and articulate about the fundamentals of our faith and do not take a definite stand in relation to the conflicting ideologies and blind faiths which find so many followers among youth? Therefore we summon ourselves and our fellow Christians to consecrated and intelligent study of the Bible, to hear in it the word of life which Christ speaks to us. We have also found that there is much confusion among us as to the relation of the message of the Bible to the decisions which we must take as youth to-day. We have come to see that the Bible has far more light to shed on these problems than we knew, and so we desire to explore its wealth with far greater eagerness. We are also convinced that real Bible-study must lead to definite choices and decisions in all areas of life. To listen to God means to obey Him.'

Conversation with many delegates and study-leaders made it very evident that this was anything but a mere personal idea of the Conference organizers, put forward in the name of the delegates as a whole. The same appreciation of the special helpfulness of the Bible Studies was voiced in the most diverse quarters, and there were some illuminating testimonies from French and Swiss delegates to the value of the same method of approach in their own parish work. M. Roger Mehl of Strasbourg, for example, mentioned circles in his own neighbourhood in which Roman Catholics and Protestants studied the Scriptures very fruitfully together.

If Amsterdam has not left behind it such an impressive and valuable collection of statements and articles as the world conferences of Oxford, Edinburgh and Madras, it seems to have come nearer than any of them to the real key which alone can open the door to Church unity. For as Dr. Peter Barth wrote after the first Life and Work Conference at Stockholm in 1925:

'Only by the promises, the law and the Gospel of God the Father may our hearts be illuminated, knit into one faith and one obedience, and lifted up with one hope. This and this only is the foundation of our Churches—not the infirm and crippled workings of our charity, nor the solemnities of divine worship and

mystic ceremonies, nor the subtleties of speculation. God's testimony to Himself, set forth in Holy Scripture, and our obedience to His judgment and His grace—that should be the starting-point of all our ways, our firm foundation when we come together to attack a common task.'

The International Students' Conference at Cambridge

B. Godfrey Buxton.

At the end of June there assembled in Cambridge a Conference, with Lord and Lady Kinnaird as Host and Hostess, of eight hundred students gathered from thirty-three nations and from the evangelical Christian Unions working in those countries. The political situations resulting from the annexation of Czecho-slovakia and Albania had made some wonder whether the whole Conference should be cancelled ; and most delegates spoke of their difficulty in getting passports and taking money out of their countries. The secret of their determination to come lies in the story of the past twenty years.

After the war, some leaders of the Cambridge Inter-Collegiate Christian Union (C.I.C.C.U.) wanted to find individuals in other British Universities who had a living experience of regeneration and a clear confidence in the whole Bible. In 1919, a Conference was arranged in London, the aim of which was to encourage and assist such individuals to form Evangelical Unions in their Universities, from which soul-winning work would result.

At this time a leader in student work wrote to the papers a bitter denunciation of those who held such views, especially in reference to the precious Blood of Jesus Christ. He said that these views were no longer taught in any Theological College, nor were they practical in a modern world. He even suggested that such views were, practically, no longer held ; at any rate they were no longer a serious consideration. The leaders of the Conference replied in a short letter stating the fact that there were still those whose faith rested in the Death and the Word of the Lord Jesus.

Within ten years, each University in the British Isles had an Evangelical Union similar in basis to the C.I.C.C.U. During this time God had also been preparing a medical student to become His instrument in forming a fellowship of these Unions. In 1928 the Inter-Varsity Fellowship was formed, with Dr. Douglas Johnson as its General Secretary; and shortly afterwards the need of stimulating similar work throughout the Universities of our Empire led to Dr. Howard Guinness going to Canada, Australia, New Zealand, South Africa and India.

One day Dr. Johnson was stopped in the street and asked the way by a Norwegian student. He soon discovered that he was a Christian, and from him he heard that God had been working in the Northern Countries during the same period, just as He had worked in Great Britain and the Empire. University Conferences were being multiplied because of the demand. Thousands of students were attending, not, as Gustav Aren said this year at Cambridge, 'because the students wanted to hear great preachers; but because their friends had become new creatures in Christ at some previous Conference and they had become hungry to receive the same new life.' Over one thousand students had been saved in these Conferences.

In 1934 at an Inter-Varsity Fellowship Conference at High Leigh, Professor Kiss, of Hungary, asked that someone should attend the mid-European Student Conference near Budapest. God worked there in His own way and henceforth a spiritual, confident preaching of Christ, the sufficient Saviour, was the theme of successive Conferences. A real reviving flowed through the *Pro Christo* movement in the years following.

As a result of these links with students of other nations, an International committee was formed, and International Conferences were arranged in Oslo, Stockholm and Budapest, as well as smaller Conferences in Finland and Switzerland. These produced an increasing mutual understanding, so that each Conference had successively more spiritual life, of which the fruit was seen afterwards in the work of the various national unions.

This year (1939) the turn came for Great Britain to invite the students of all nations to gather at Cambridge. Four hundred and fifty were expected; but, despite a succession of international crises, eight hundred came. At the welcome meeting, the Public Orator of Cambridge University, Dr. T. R. Glover, officially welcomed us in the name of the University. He said that this was the day of specialists, but that after all a specialist was only a decimal (a fraction or even a vulgar fraction). 'What can you make of history if you leave out the great dynamic fact, the birth of our Lord and its issues; or of literature when Christian literature was the first literature published in many countries? Christ alone can make us whole men.'

Later, replying in the Regent House, Rektor Hoeg of Norway, the Chairman of the International Committee, reminded us of the old East Anglian Litany, 'From the fury of the Norseman, Good Lord deliver us!' but went on to remark that amongst their spoils was that of the Gospel of the Lord Jesus, the result of which was their presence in Cambridge at this time. Canon Raven, D.D., the Regius Professor of Divinity, also cordially welcomed the Conference and made possible a most delightful and instructive visit to Ely Cathedral on the Thursday afternoon.

The Subject of the Conference was 'Christ our Freedom': 'If the Son shall make you free, ye shall be free indeed.' The first session of each day dealt with the subject under the four heads of 1 Corinthians 1:30: 'Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.' The speakers were Professor E. Sebestyen (Hungary); Professor O. Hallesby (Norway); Dr. Martyn Lloyd-Jones (Great Britain), and the Rev. Nils Dahlberg (Sweden). Professor Sebestyen pointed out that Christ is our Freedom when He is made unto us wisdom in our research work, politics, and theology, words not unsuitable in the University of Sir Isaac Newton, Latimer, Bishop Handley Moule, or, in modern days, Earl Baldwin and Sir Thomas Inskip (a present Vice-President of the C.I.C.C.U.) These addresses clearly gave opportunity for Christ to work in our hearts deliverance from that which

hinders Him, and to provide equipment by which He could be made unto us, in experience, wisdom, righteousness, sanctification and redemption.

Professor Lamont, speaking on 'Christ and the World of Thought' pointed out that a botanist had a right to analyze a rose, but when he had done so, he had no right to say he had left a rose. In the same way, intellect may analyze the Bible, but omit its soul. It was remarked that five recent Presidents of the Royal Society have been believers in the fundamental doctrines of the Bible.

Later Dr. Martzinkovski (Russia) stated that he did not speak of a Calvin or a Luther; 'For in Revolution days you have only time to live out the testimony of Christ.' His prison experience was that, 'with Christ prison is freedom, without Christ freedom is prison.' He added that most of the Russian Bishops were 'sitting in prisons—not in comfort—but praising God.'

As usual the most thrilling and perhaps most fruitful sessions were those in which a number of students spoke. Their watchwords were suggestive, the Hungarian, 'To Evangelize all Hungarian Students in one Generation'; the Scandinavian, 'The Student World on fire for Christ'; the British, 'Evangelize to a finish to bring back the King!'

The evening sessions were devoted to the Gospel message, because of many unconverted students who had been brought to the Conference by friends. On three evenings there were two simultaneous sessions, one in a Scandinavian language and the other in English. Twenty-five are known to have received Christ. Professor Bouma (U.S.A.) spoke once at this series on 'The Student Mind.' To many the outstanding evening session was undoubtedly the united session when five students from Cambridge, Norway, Denmark, Finland and Greece told from personal experience how Christ had found them and had brought them freedom. One spoke of the power of the Bible to reveal as sin what he had judged to be righteousness or faith, and then to show grace in displacing it. Another, a woman, told of the immediate cleansing of the mind from bitterness and jealousy by turning to the Scriptures; and

finally our barrister friend from Greece told of his restoration from backsliding through contact with some Christians whom he was called to defend in court.

The Session on 'Christian Service and Professional Life' was most arresting. Rektor Hoeg, speaking of the teaching profession, made us feel how deeply each Christian master needed to know Christ 'made (unto him) santification' and how rich is the harvest of a life lived for God before his students. Professor Kiss showed how our Lord both healed and prayed and preached ; and bore testimony to the extra powers of the Christian doctor whose prayers and messages could bring healing to body and soul, in a way in which the medical profession alone could not.

Mr. Parker, of the London Passenger Transport Board, gave us a very clear exposition of Truth when he explained to us the Scriptural teaching on the Holy Spirit as Advocate. Illustrating from his own profession, he showed that an Advocate, working with his client, wins from the Court the powers which his adversaries are contending, that enable him to carry out his duties more effectively. Such also is the Holy Ghost's office on our behalf.

At the broadcast service in Great St. Mary's Church, on Sunday, the Rev. H. Earnshaw Smith spoke of Christ our Freedom from judgment, from sins, and from those inward powers that hold us from effective life for Christ. At the morning service the Rev. Howard Guinness showed how Satan was 'overcome by the Blood of the Lamb and by the Word of their Testimony'; and he called us to go forward for the Lord in this same strength, loving not our lives unto the death. It was in normal spiritual sequence that the Conference gathered around the Lord's Table immediately afterwards.

In the evening, the Rev. Nils Dahlberg, the New Chairman of the International Committee (a leader of Missionary work in Sweden), and the Rev. W. H. Aldis, of the China Inland Mission, and father of the present Inter-Varsity Fellowship Chairman, spoke in no uncertain terms of our responsibility to 'take the Bread to the back rows' of heathen lands. At least six hundred graduates had gone

to the mission field from the unions present. "Professor Dahlberg focussed his call to the Conference by saying: 'Is not the Christian life a victorious life? Then why should not you win some victories for Him?'

The Conference was finished. The small spring of spiritual endeavour which had sprung up in 1919 had broadened and deepened; and on each bank, and in its very stream, life abounded. The Cambridge Conference revealed this for not only did its blessing lie in the word preached, but also in the work performed by the delegates who were present.

Who can measure the power of the fellowship in the Colleges between these thirty-three nations, the family prayers, the willing service of the Cambridge men and women undergraduate guides, the results that will come from the speakers being together for a week in the Garden House Hotel, and the influences of the buildings of Cambridge, with their significant names, telling of the great cloud of witnesses of past days? The focal point of it all was found in the Conference hymn, the tune of which was heard in many a 'bus as the delegates left; 'We rest on Thee and in Thy name we go',—Whose Name? Christ's—Who is our Freedom.

Sunday School by Post

A correspondent, writing about the Postal Sunday School Movement, tells us that thousands of Bibles and New Testaments have been posted during the last few years to children of the settlers in the vast spaces of Australia. Many of these hardy toilers never see a minister of the Gospel. To numbers of them the Bible is an unknown Book, and the way of salvation has never been pointed out.

To these isolated settlers the advent of the postman is always fraught with excitement. Packages that have been arriving lately at the quaint little mail-boxes are received with great joy. These are sent off by the Postal Sunday School Movement, and contain attractive books and papers, including a magazine entitled *Joy Bells*, and an invitation to join the Postal Sunday School Movement, which has its headquarters in Sydney. As a result, applications are coming in week by week. One little girl wrote: 'We are in such a hurry to join that I am writing bad,' and a boy says: 'How did you know that I lived here? This is such a quiet place.'

Over eleven thousand scholars are now enrolled, and they send splendid answers to questions given on Bible stories. *Joy Bells* is welcomed in over six thousand homes. It is read by whole families and then passed on to friends. It has been described as a 'fingerpost to point the reader to the Bible and to Christ.'

This interesting Movement has a strong branch of the Scripture Union and co-operates with the Children's Special Service Mission in the holding of seaside camps. Its postal ministry has resulted in the conversion of parents, teachers and children.

The Arabs and the Cross

JOSEPH J. COOKSEY.

I.

THE evangelization of the Mòslem peoples is an unsolved problem and any fresh contribution towards its solution is worthy of careful consideration. Such a contribution has recently been made ; this discusses a specific approach to Moslems through a Church which is specifically an Arabic Christian Church.

Missionary opinion in the Near East is practically unanimous that evangelical Churches of indigenous believers, where these exist, are the chief hope of penetrating the defences of Islam. Their members are believed to possess a faculty of understanding—spiritual, theological, psychological and linguistic—which is rarely possessed in equal measure by European or American missionaries. Missionary expectations based upon these facts, however, have not materialized in any adequate way, so that the revival of these evangelical Churches has been urged as the most pressing need in the Near East to-day.

It is at this juncture that Mr. Mounir R. Sa'adah, an instructor in Ethics at the International College of the American University, Beirut, has spoken his mind in a provocative article : ' Christianity and the Arabic Mind,' which appeared in the *Moslem World*. The writer holds out so little hope that the evangelical indigenous Churches will ever seriously induce the Moslem mind to consider the Christian Gospel, that those who have drawn living hopes from this source rub their eyes at his assertions. It is best, therefore, to let him speak for himself :

> ' The missionaries (he says), instead of trying to help the existing Christian communities to work out their own destinies, helped to draw from within these flocks those progressive elements which might have taken up that task. They picked out from the Christian communities their most promising individuals and made them over into Protestants. They increased the problem rather than solved it. We find all over the land at the present time spineless communities that live

under foreign religious mandates and think anything but Arabic thoughts. These are the Protestants of the Arabic world. This is the child of the Church-building efforts of a century of missionary endeavour. They have deprived the land of a possible religious Reformation and have given it a wardrobe of foreign dresses.'

These dresses do not appeal to the Arab, whether they be Greek, Roman or Anglo-Saxon ; he desires a dress made by himself, simple and unassuming, but his own. The writer continues :

' I fail to find one form of Christianity which is the product of Arab genius. In fact, Christianity has never had the ghost of a chance to pass through the Arabic mind. The Arab has never been challenged to think Christianity out. He has been supplicated to wear Christianity. Those who have made the attempt have always been out of touch with their society and their own people. They have become outcasts rather than heroes. To be a Protestant has come to mean to the overwhelming majority of the Arabic peoples, to have a chance to settle down in some comfortable job and secure adequate education for one's children. . . . Protestantism seems to say, " Follow me and get a job," and not " Follow Christ and suffer." Had the apostles of Protestantism been far-sighted and broad-minded, they probably could have set aright the greatest blunder in the Near East. They could have made Christianity for the Arabs that costly challenge which it ought to be, and they could have sown the seed and left the task to the Holy Spirit to do the work.'

Mr. Mounir R. Sa'adah is not a wantonly destructive critic. He proceeds to ask the constructive question : ' What is the solution ? ' and answers his own question by stating his conviction that it will be found by establishing a native community to be known as the Arabic Christian Church. He emphasizes the word Arabic. Arabic here would mean that the simple, original Christian message be passed through the Arabic mind, which thereby would formulate its own theology and draw its own implications. Arabic here connotes a virgin ground of thought, a fresh view, an absence of foreign production which raises suspicion and antipathy in the Arabic mind.

II.

If this article raises a storm of dissenting criticism it will have served a good purpose by stimulating thoughtful enquiry. The author's selection of the Cross, as the Christian truth which will most surely win a response from the Arabic mind, is eminently sound. The Cross is not only central in the Christian Faith, but it is the central dilemma in Islam. Moslem theology has exhausted the arguments against a belief in the Sonship or Deity of Christ, but it cannot so deal with an historic fact, with something which once did most surely happen—Christ's crucifixion. When the victorious Moslem armies broke forth from the isolation of the deserts of Arabia and subjugated their neighbouring Christian peoples, one of their first and salutary surprises was to learn about Christianity many things of which they had hitherto been profoundly ignorant. They discovered that, for nearly half a millennium before the Koran denied it, Christian congregations throughout the Near East had been celebrating Christ's death in the broken bread and cup of wine, and commemorating His resurrection from the dead on the first day of every week. The New Testament, read by these people and now available to educated Moslems, complicated further their difficulties. The Christian belief in the crucifixion had been met by the Moslem assertion of the verbal discrepancy or textual interpolation of the Scriptures. But a closer knowledge of the New Testament revealed to Moslems that the whole fabric of Christianity was involved.

Of the eighty-nine chapters which compose the four Gospels, thirteen, more than one-seventh of the whole, are taken up with a meticulous narration of the passion, trial, death, burial, resurrection and ascension of the Lord Jesus Christ. No fewer than six hundred and eighteen verses are devoted to this supreme theme. Further, the Book of the *Acts of the Apostles* is chiefly concerned with the preaching among the nations of Christ's redemptive work on Calvary, sealed by His resurrection, His ascension and His gift of the Holy Spirit. The Epistles are based

upon these truths and could never have been written except to men and women who believed them and rejoiced in the new life they had brought to them. And the final book of the New Testament shows us ' in the midst of the throne . . . a Lamb as it had been slain.' ' I am He that liveth and was dead (He says), and behold I am alive for evermore. Amen, and have the keys of hell and of death.'

No theory of textual corruption can be stretched wide enough to cover these facts. The Gospels, the Epistles, the Revelation, are twined around the Cross and stand or fall with it. That God could possibly have revealed to Mohammed, soon after the Hejira in A.D. 622, that Christ was never crucified would show the New Testament to be the cruellest and most reprehensible religious fraud ever perpetrated upon mankind.

The discovery in whole, or in part, of the centrality of the Cross in the Christian Scriptures, and in the service and witness of the Church, led intelligent Moslems to accept or propound ingenious theories as a means of accommodation to Christian truth. For example :—(*a*) It was widely accepted that a crucifixion took place, but by a stratagem of God to counter a stratagem of the Jews, the features of Jesus were stamped upon the face of another man—Judas or some other traitor—who was crucified, but Christ was translated to Heaven without dying. (*b*) Christ really died, but not a physical death ; He died spiritually to all worldly desires. When His enemies sought to crucify Him He was translated to Heaven in a whirlwind while asleep on Mount Olivet. (*c*) Christ died a natural death and continued in that state for three or seven hours, after which He was restored to life and translated to Heaven.

These and similar views are mentioned in commentaries on the *Koran* by Al Beidâwi, Jallalo'ddin Zamakhshari and Al Thalabi.

In recent years, the Ahmadiyah sect of Moslems, whose centre is at Qadian in the Panjab (India), and who have established a mosque in London, have offered still another

view. Christ, they say, was actually nailed to the Cross, but did not die; His Body when taken down from the Cross was still alive, and was resuscitated by His followers. Eventually, He journeyed to India and died at Srinagar, in Kashmir, where His reputed grave is shown. For the orthodox Moslem, the *Koran* decisively denies the crucifixion of Christ in the following verse in the chapter entitled, *Women.*

> 'The Jews said:
>
> "Verily we have slain Christ Jesus the Son of Mary the Apostle of God, yet they slew Him not, neither crucified Him, but He was represented by one in His likeness, and verily they who disagreed concerning Him were in a doubt as to this matter and had no sure knowledge thereof but followed only an uncertain opinion. They did not really kill Him but God took Him up unto Himself, and God is mighty and wise." '

This verse is worth remembering by Christian people. It is the final word of Moslems to those who invite them to the Faith of the Crucified. Considered to be decisive in its denials, it has nevertheless been subjected to ingenious theories of interpretation in an attempted approximation to Christian truth. Moslems have, however, observed a true consistency in this particular, that they have never accepted the faith of the Church, expressed in its creed that Christ 'was crucified, dead and buried.' Yet, the fluidity of Moslem thinking on this vital fact was manifested in Egypt last year, when the Egyptian Government expressed its intention to contribute £E10,000 toward the repair of the Church of the Holy Sepulchre in Jerusalem. The Sheikh of the Azhar University wrote to King Farouk pointing out that money so spent would be inimical to Islam, since Islam denied that Christ ever died. To spend money to repair the Church of the Holy Sepulchre in which Christ never had a sepulchre would, he submitted, obviously be a sheer waste of money.

III.

So the dilemma of the Cross persists in the thinking of Moslems unto this present time.

> 'Christianity (says Mr. Mounir Sa'adah) has taken no root in the life and society of the Arabic World. This is due to the fact that Christianity has been presented to the Arabs free of its central thought of the Cross, and because it came disguised by foreign attire. The chief and only way out of this situation is through the establishment of an Arabic Christian Church.'

The challenge in these sentences is serious and demands consideration. It may be admitted at once that the Arabs have a peculiar difficulty in understanding the fundamental message of the Cross. Islam has hidden it from them in a maze of verbal theological controversy, and defaced the Cross as a meaningless earthly symbol. Whether Christ was crucified or not has nothing to do in the mind of the Moslem Arab with the expiation of universal sin. This tremendous consideration was probably never weighed by Mohammed himself. The Arab, who has come under missionary instruction, tends, therefore, to show his conversion from Islamic thought by being theologically convinced of the fact of Christ's crucifixion, yet he may not be profoundly moved by its spiritual dynamic. So peculiarly conservative also is his mind, which has been formed by millenniums of desert isolation, that even God's truth, when mediated to Him by a foreigner, is subjected to a suspicious examination. Mr. Mounir Sa'adah is probably entirely correct in his assertion that 'Christianity has been presented to the Arabs free from its central thought of the Cross,' not thereby implying a missionary failure, but stating a missionary impossibility. He is indicating a situation of profound significance, to which the peculiar genius of the indigenous Arab believer alone is equal.

The *Koran* stirred the deeps of the Arab soul, though it has not the thrill of the Redeemer's Cross at the heart of it; how much more profoundly should the Gospel, which has that Cross at the heart of it, stir the Arab soul? Had it ever really gripped the Arab, the Moharram Mourning for the martyrs Hassan and Hosein would have paled before a greater grief for Calvary. Who, like the Arabs, could respond to suffering love like His, which interprets

their finest poetry, and responds to their common experience of suffering and self-abnegation in a desert existence ? A people who are nobly generous out of a pinching poverty would have been awed by the generosity of Him who forgave the dying thief and promised him Paradise. The Cross of Christ is true to the deepest religious and social instincts of the Arabs ; its fundamental interpretation to them still waits, however, for the Arabic mind of the Arab believer.

The Arabic mind, subject to the mind, the spirit and the Word of Christ, may be capable of doing a new thing, tremendous in its significance. The enormous difficulties of the task are obvious and doubtless have been measured.

If an Arabic Christian Church could tear from the eyes of the Arabs the flimsy Koranic veil which has hidden from their eyes their Divine Redeemer, that Church would go down in history as supremely the Apostolic Church of the Near East.

The Mosque and the Wineshop

The use of strong drink among Moslems is assuming disquieting proportions and is especially threatening in Turkey, Egypt, Syria and Palestine.

To questions which were put to the Mufti of Egypt concerning the use of liquor, he is reported to have replied that Islamic law forbids the use of liquor by Moslems, and people who are not Moslems are not permitted to sell it openly in Islamic countries because the sight of it is corrupting. ' Let them sell it discreetly to each other.' It is a religious duty for Moslems to prevent the sale of liquor, but not thereby to disagree so violently with anyone that evil ensues. If a Moslem sees a wineshop open in front of a mosque and calls upon Moslems to close it by means which do not cause greater evil than this trade itself, which is destroying the nation, then he has done his duty. But action by main force which may cause a greater evil than the sale of liquor is forbidden. ' Islamic law is based on justice, mercy and wisdom, and anything inconsistent with these is illegal.'

The paper *Minbar al Sharq* reminds its readers that ' Islam is the official religion of the State,' and Islam forbids strong drink. ' Among our people, freedom has hitherto meant that a man should be true to himself and his responsibilities, but a false freedom has crept in from outside, a freedom of passion. Its adoption has meant that our young men and women drink until they sing and stagger like crazy people. This false freedom we want to destroy.'

Essentials in Missionary Enterprise

JAMES HALDANE.

MISSIONARY enterprise has for its goal the evangelization of the non-Christian world : this is the first essential. This, we should bear in mind, is something more than merely injecting into other religious systems the wholesome elements which they lack ; it means bringing to bear upon them the force that makes a new creation. This enterprise in its progression does not move in a straight line towards its objective, for, just as a river running towards the sea, or a path to the mountain peak, must twist and bend to get past obstacles, so must the effort for world evangelization change its course now and then, even doubling back upon itself to take a zigzag advance to defeat geographical, racial and political factors which would otherwise block the way.

In spite of these obstacles and the lengthened course which they compel us to make, one thing is certain : there is no power that can prevent the Church of God from reaching her objective if she maintains a sufficient volume of spiritual power to keep up her flow. For just as a river depends upon its volume of water to force its way through ravines, round boulders and over precipices, so does missionary enterprise depend upon spiritual power to overcome the obstructions which challenge its progress. When this power is in spate in an individual soul it acts under an impact that carries it to great, though not necessarily showy, things ; in a Church it creates expectation and gives faith buoyancy ; in a community it is the precursor of revival.

We need not disguise the fact that there are problems connected with world evangelization which perplex responsible readers and their followers ; nor need we pretend that we are never brought to a pondering halt where, like prophets of old, we throw ourselves down before God to ask hard questions, or that discouragement never comes near our souls. But a Church charged with spiritual power does not collapse under the weight of these

embarrassments, though admitting that they exist and encumber ; nor does it whittle down its responsibility for taking the Gospel to primitive or backward people because the work is not rushed to a climax in one generation. The language it uses is not, ' Here we must unharness and quit,' but, ' We are troubled on every side, yet not distressed ; we are perplexed, but not in despair ; persecuted but not forsaken ; cast down, but not destroyed.' There will be moments, perhaps seasons, while we are engaged in this great task of bringing the nations to the feet of God, when, like St. Paul, the world's greatest missionary, we shall have to fight our doubts and fears and perplexities with those weapons which are whetted in the spiritual experiences of a man's hidden soul. St. Paul had his times of triumph and buoyancy when he took the road with a stride and a lilt, but he had his disappointing experiences also when he was diverted from his work to a tribunal, or prison, or was checked by riot. The only way we can account for his vast achievements in the field of missionary enterprise is by attaching them to that background of spiritual energy which he so sedulously nurtured, and which he has revealed in his teaching to be the essential force for all undertakings for the kingdom of God.

Secondly, missionary enterprise must be an organized force. The word ' organize ' frightens some Christian people because they imagine that it represents a system of ramifications not essential to the propagation of the simple Gospel message : while others are opposed to it on the ground that, as they allege, its upkeep consumes considerable sums of money which could be employed to better purpose on the field of operations. Organization, relative to world evangelization, may, like some other good things, be abused, and for that reason its activities ought to be checked now and then to ascertain whether its consumption of money and labour is proportioned to the field it represents and developments within that orbit. As a matter of fact, this checking process is one which many missions employ, being eager, as far as possible,

to use their funds for actual work on the field. However, even where investigation and resultant proofs give us the right to point the finger of criticism at some organizations whose staff is too numerous and too highly paid for the extent of the area in which they work and the number of missionaries they employ, our criticism must not be allowed to develop into wholesale denunciation.

What is an organization? It is a system which functions to arrange for the performance and harmonizing of those vital factors which come within the scope of its control, and we may be sure that world evangelization cannot be achieved without such a background to its work. Something more than a simple effort is required to deal with the complexities which teem in our modern world, and a missionary society cannot vault over these any more than merchants and traders, whose business could not thrive, perhaps not exist even, without a planned system to support it.

In this same connection it is sometimes argued that the conversion of the non-Christian world to Christ is a work which can be achieved only by native Churches which should have a simple organization to harmonize with their non-complex mode of life. In support of this contention it is pointed out that no man really lives the life of another people, least of all any Western man in the East, unless he abjures his birthright, steps down to the brown crowd, marries it and forgets his past. Just because the foreign missionary cannot do this, there remains that evasive element in the native heart which, like a rock near the surface soil, robs the missionary's efforts of that depth which makes all the difference between a mediocre and a bumper harvest. The way to proceed, then, continues this argument, is to encourage native Christians to build Churches on the model of their simple dwellings, urge them to support the cause with their own finance, call out the more intelligent men among them and instal them as pastors, at the same time pressing upon the notice of all native Christians their responsibility for the evangelization of the community where they live.

It is always easy to expose the flaws in any system if we bring to bear upon it standards of perfection, or the abstract results of potential developments. While, therefore, the above reasoning is, on the whole, sound, it must be treated as a development to which we aspire, but not one unto which we have attained. It is a mark set ahead of us, and one towards which we should press with a vigorous hope. To elucidate this point let us use a simple illustration. A man is carting stones to build himself a house. Suddenly he jumps out of the cart, unharnesses the horse, and tells himself that, since the work could be done in less than quarter of the time in a motor-lorry, he will drive the cart no longer. True it is that the lorry has those potentialities of rapid delivery now so vivid to the carter's imagination, and theoretically his argument is sound ; but since he has only a cart and lacks money to buy a motor-lorry his behaviour for practical purposes is all wrong.

Just as a mother hopes that the baby in her arms will some day grow to manhood, so do we hope that native Churches now in infancy will one day reach maturity. But just as it would be beside the mark for a mother to argue that since her child has the potentialities of manhood, it should be shouldered with the duties appropriate to that age, so is it fallacious to argue that native Churches, still in their childhood, should accept the burdens of mature Christian communities. There is an essential connection between the home base of a mission and its operations on the field, and we should keep in mind that the responsibility of Christians in enlightened lands, who have received the benefits of the grace of God, is no whit less than that of those who have left all and have gone forth to invite other nations, still in darkness, to become partakers of this grace wherein we stand. In our respective spheres of the work for the kingdom of God, the relative position of the home-base to the field is the same as that of one rower in a boat to his partner : the pull of one man must be counterbalanced by the pull of the other if the boat is to speed on its way without deviation. We must

not bring a case to justify our refusal to accept responsibility for world evangelization by raising standards of perfection to show up the weaknesses of a Christian project which is at the stage of 'becoming', any more than we should refuse to feed and help a child, and then seek to justify such behaviour by a reference to what it might do for itself on reaching perfect manhood.

While, therefore, we aim at the formation of a native Church which shall take the place of the foreign missionary, we must not attempt to jump to ideals at a leap, but rather use what means are at our disposal, relevant to the situation as it at present exists, and wait for 'the mellowing of occasion,' when what is now in a state of 'becoming' shall have become.

A third essential in the present situation is planning for the future. We have to work on the same principle as the man who, having built a small factory to execute the orders he received for the thing he produces, buys the adjacent empty ground around to provide space for an expansion of his works when there is a larger demand for his goods, which he anticipates. We must not allow the methods we now employ to meet the present need to become too rigid, but keep them elastic for expansion latent in the progress already made. We may become so absorbed in what we are now doing that one day when the opportunity comes for a new thing, or a bigger thing, made possible by a change in the conditions and surroundings in which we work, we shall find ourselves handicapped because we made the mistake of treating an initial stage of our programme as the limit to be reached in the work of a lifetime. That has happened to not a few individuals and to some organizations; what they are doing in the original factory is good and important work, but having allowed themselves to be thus circumscribed, exercising no foresight as to future developments, they have lost the capacity to deal with a new order of things affording opportunity for exploitation along new avenues.

When theories which we have accepted in the past have run their natural span of evolution, and thereby

ceased to have any vivifying force capable of readjustment or enlargement to meet the new order of things ; or the methods we have employed (having been superseded, it may be by gradual change in world conditions or sudden upheaval), are found to be no longer relevant to such changes, we must not hesitate to switch on to a new line that will put us in touch with fresh sources of vitality. Such changes have already taken place in the past, and we may be sure that others will follow in the future, and perhaps on a larger scale. With such issues ahead of us we must lay plans, and also take precautions lest we find ourselves tethered to what has become outmoded and obsolete.

It will do no good to argue that, since we are not ' of this world ' we are not called upon to adapt ourselves to changes produced, often, by forces that are opposed to God ; or that the undertaking for world evangelization need not alter or modify its course, since its goal is the same despite all variations in this life, be they gradual or violent. We cannot run away from the world where we live and work, nor can we always create or control the movements that take place within it. Despite the fact that we, as Christians, are not ' of the world, ' still we are in it. We bow to authority, change our clothes to meet the prevailing fashion of the day, use modern facilities for travel, instal in our homes equipment that brings a larger measure of comfort and leisure, send our children to schools where they must compete on the basis of the prevailing curriculum, whether it satisfies our standards or not, while in the sphere of business we have to trim ourselves to work on established standards.

So with missionary work : it must be systematized, must retain capacity for readjustment when the demand is made, and exercise those qualities of elasticity for purposes of adaptation, without which our effort shall degenerate into a mediocre campaign, a nibbling process that reaches no climax because the thing we seek to fell, produces growth faster than we take it away.

Nurseries of the Church

A Brief Appraisal of Sunday School Work in the World

Sunday Schools in the 129 countries into which they have spread have played a larger part in missionary expansion than appears generally to have been recognized. It is a remarkable fact that while Sunday School scholars have been decreasing in Europe they have been increasing in some Mission lands. The most notable example of this is Africa, where they had increased fifty per cent during the quadrennial ending in 1936. It is no mean achievement that there are more than 1,500,000 scholars and 81,522 teachers in that continent. This probably represents about one-third of the children of Protestant Christians. Without question, what the Sunday School is to-day the Church will become to-morrow.

In Asia, as a whole, the proportion of children attending Sunday Schools varies greatly. In Burma the proportion is one-third; in China and Formosa one-half; in Palestine one-seventh; in Siam three-quarters, and in the Netherlands Indies one-fifth.

The number of children in Asia, excluding Asiatic Russia, is probably 290,000,000, of whom 3,000,000 (roughly one in a hundred) belong to Protestant communities. The Sunday School is touching only about one-quarter of these, yet in Asia, even more than in Africa, Sunday Schools are a most important evangelistic method. What we see in Japan holds true of other countries in Asia. There, a very large proportion of those who have joined the Church have had an early Sunday School training. In the planting of the Japanese Church, students and youth in general have proved the most accessible, and they constitute the majority at almost every meeting of the Church.

In Latin America and the West Indies there has been a marked growth in Sunday School work. Paraguay, Peru, Honduras and Panama show decreases, but Central America and Mexico have increased by fifty per cent, and, in the whole of the sub-continent there is an increase of twenty-four per cent. The whole movement, with its 6,000 schools and 300,000 scholars, is full of significance for the future of the Church in Latin America. Nevertheless, complacency is forbidden by the fact that at least 100,000 Protestant children are still outside Sunday Schools. In the West Indies, Sunday Schools and their work show an increase of fifty per cent, though 200,000 children still remain outside them. This is a challenge to yet greater efforts.

As we review the whole non-Christian world and note that there cannot be less than eight million Protestant children, of whom considerably less than one-half are cared for by the Sunday School, we perceive the importance of pressing forward our efforts on their behalf.

New Tribes in New Guinea

ALEXANDER McLEISH.

A RECENT visit to the Celebes brought me in touch with an interesting bit of missionary exploration and the discovery of new tribes. The unexplored parts of the world are now relatively few, but one of the most interesting is the interior of New Guinea. A considerable amount of exploration has been carried out among the tribes of the interior of Papua, and recently a beginning has been made in Dutch New Guinea.

Two missionaries of the Christian and Missionary Alliance last winter visited Bolo, the port of the new oil-field in the south. A rumour that inhabited territory existed behind the rocky barrier had led to their visit. They found the Commissioner friendly, and got in touch with the airmen of the oil company who had first reported the existence of two lakes and probable inhabitants behind the limestone ridge.

It appears that in carrying out the survey for the oil company these men had to cross the island northwards. To do so it was necessary to deflect their course towards the west in order to avoid the high snowy mountains to the east. In this way they saw the lakes referred to, and reported their discovery. As the crow flies, these lakes are only one hundred-and-fifty kilometres from the sea, but by road they are ten days' journey through the wildest country imaginable.

To explore this region, the Dutch Government sent an officer over the limestone barrier. He established himself in a grass hut and supplies were sent up by seaplane. The planes were able to land on the lake, but could carry only two tons at a time. The officer, therefore, has to live in very primitive conditions and is studying the life and language of the people. Some members of the nearest tribe were taken on a visit to the coast, whence they returned with fantastic stories of having visited heaven !

The approach to this region from the coast is by canoe up a river, and then up a forest trail over the sharp flint-like limestone rocks, which cut every kind of footwear to pieces. Carriers are required to transport food and baggage. On the double journey a single carrier eats three-quarters of the load he carries, which leaves only one-quarter load for extra food and other goods.

The lakes are named after the pilot who discovered them—the Whistle Lakes. He was accompanied by a mechanic, Mr. Atkinson, from whom I heard the story of their three years' flying over this part of the island.

The lakes so far visited are two in number. The photographs show a very desolate region, wild, wind-swept and bleak. Cultivation is of the most primitive kind; sweet potatoes and tobacco being the chief products. There are apparently no fish in the lakes, only a kind of shrimp having so far been discovered. The chief tribe studied is called the Kapoku tribe.

One of the missionaries, Mr. Driberg, made the expedition and stayed some time studying the people. The journey was extremely difficult, and his feet were badly injured. Fortunately he was able to return by seaplane and obtained medical attention. He spent most of his time with members of the Kapoku tribe, but ascertained that there were at least two other tribes in the neighbourhood. An attempt was made to estimate their numbers. The largest tribe may have had 30,000 people, and together with the others, the total did not appear to exceed 50,000. The Kapokus, who live near the lake, wear only a shell, and the women a short grass skirt. They have practically no possessions, and live in miserable grass huts through which the strong, cold wind continually blows. They make fire by friction and use bow and arrow. Pigs are kept and are eaten when celebrating great occasions, such as the arrival of the seaplane which they pardonably imagined had come from heaven. Their tribal dance consists in merely walking round in a circle. They are ill-nourished and degraded looking. Some of the men wear a boar's tusk in their noses, and the noses of all

are pierced to hold sticks or bones. There was no evidence of their having had any contact with the people of the coast. Perhaps the habit of smoking, and the use of fire and of bow and arrow show past connection with New Guinea life at a primitive stage.

The two other tribes living beyond the lakes wear no clothes at all, which must be a hardship at so great a height above sea level. They possess no material from which clothes could be made.

Their language is unique. A vocabulary has been gathered by the Government agent and Mr. Driberg which, so far, they have not been able to connect with any other of the New Guinea languages. The people were found to be quite friendly and not unintelligent.

The only hope economically for a bleak district like this would be the discovery of gold, for which the conditions seem favourable, or copper, which is reported as probably present, or oil, which is doubtful at so great a height.

To locate these people on the map it is necessary to measure one hundred-and-fifty kilometres from Aika in the south, on a straight line to Serui on Japan Island in the north. To the right (east) is the high Idenburg Mountain with its snow-fields (15,270 ft.). It was interesting to hear that the tribes which wander among the rivers and foothills to the east of Aika, between the mountains and the sea, are still more primitive than those now discovered in the high interior. They consist of nomadic groups of a thousand or so who wander from river to river.

A second visit is being talked of, when it is hoped to get the Government seaplane to transport two tons of goods, food and building material. In this way a protracted stay could be made among these people. Meanwhile, the Alliance Mission is considering the acquisition of a seaplane which would be suitable for its work among the Dyaks of Borneo as well as among these people of New Guinea. It will be interesting to watch developments in a type of pioneering work which becomes ever more rare as the world, to its farthest corners, is being explored and studied

Jamaica and its Problems

EDWARD A. ANNETT.

JAMAICA, largest and most famed of the many islands of the British West Indies, lies in the heart of the Caribbean Sea. Its Blue Mountains raise their crests six thousand feet above the level of the sea, and most of the remainder of the island is mountainous. Beautiful little bays, fringed with slender cocoanut palms, lend the island the appearance of great attractiveness, and the visitor as he lands is entranced with the masses of colour of the purple and scarlet bougainvilleas and other flowering trees.

The history of Jamaica has been an eventful one ever since the days when Columbus landed with his adventurers in 1493. The aboriginal Indians he found there were decimated by the Spaniards who flocked in from the Old World and so brutally treated them that they died out entirely. African slaves were brought in to work the land, but not in sufficient numbers adequately to occupy the territory, and the population was comparatively small when the British entered in 1655. Their coming commenced a new era for the island, and a steady stream of Englishmen poured in, having purchased, or received as gifts, estates in all parts of the new colony. The importation of slaves went ahead steadily, and all districts took on signs of prosperity. The planters lived in great mansions amid their servile dependents, and the sugar trade brought in such large profits that Jamaica became the favourite colony of the growing Empire. Buccaneers and privateers were tolerated, and Port Royal, the chief seaport, acquired world-wide celebrity for its squandering of wealth and pursuit of vice. Earthquakes and hurricanes were not infrequent, and the record of three centuries has been marked by terrible disasters from these causes.

With the comparative failure of the sugar-cane, poverty succeeded prosperity. The trade in bananas, which for a time restored hope of affluence, has suffered a severe set-

back in the 'Panama Disease' which threatens the very existence of the industry. The soil of Jamaica is far from rich, with a few exceptions, and in spite of a very moderate climate, life is proving to be a hard struggle.

The population of Jamaica is nearly a million-and-a-quarter and contains many and varied elements. There is little trace of Spanish blood in the island to-day, but there are prosperous Jewish families, some of whose ancestors came from Spain, in the wake of Columbus, to escape persecution in that country. East Indians, indentured labour originally, are numerous. Chinese merchants dominate the grocery trade; Syrians are an important community, mostly shop-keepers. Perhaps one-seventh of the total population are Creoles, brown in colour, and these constitute a very important section of the inhabitants. Most of the business of the island is carried on by them as principals or subordinates, and many of them bear honoured British names.

A full million of the people of the island, however, are African by descent, Negroes. They are rapidly increasing, and are physically a strong and virile race, retaining many of their African characteristics. On the whole they are a pleasant people: they are usually courteous, and are as emotional as children. They love to sing and dance and make merry. But they are apt to be quarrelsome, and are growingly suspicious of all who seek to help them. The Imperial Government, the local Governor, the Church, and even their own leaders all come in for a share of suspicion, and the people are at the mercy of agitators.

The inescapable fact is that the island at the present time cannot readily provide adequate sustenance for so large a population. If the diseases that afflict the sugar-cane, the coffee bush, the banana and, to some extent, the cocoanut, could be eradicated, a very much larger population than the present might live in comfort and ease. The efforts of science, however, have so far had little more than a modicum of success in this direction. Efforts are being made by the Government and by individuals to test the soils with a view to discovering what

crops are most likely to succeed. Meanwhile the suffering of the poorer people is great.

An outstanding need is that of capital. When sugar began to fail, the larger land-owners steadily disappeared. They sold their estates for what they could get for them, the purchase money usually being borrowed in the hope of large subsequent profits. Then, instead of the opulent lord of the manor, there was the harassed purchaser, embarrassed by lack of funds, yet needing to draw considerable revenue from the shrivelling industry. In spite of the efforts of the Jamaican Government, of Royal Commissions, Church leaders and party politicians to alleviate the distress, little headway has yet been made in this direction. Popular discontent shows itself in strikes and violence. It is noteworthy that the troubles that afflict the island do not seriously impair the loyalty of the folk to the British Empire, and they are proud of being 'colonials.' Even an acrimonious meeting of strikers has been known to end with the singing of *God Save the King*! A serious danger that looms ahead is the growing rift between Brown and Black, for the modern disease of extravagant race-consciousness has found its way into this beautiful island.

The real romance of Jamaica, as of all the West Indian islands, is in the realm of religion. Christianity came first in the persons of the Spanish priests who accompanied the Conquistadores. In due course chaplains of the Church of England took their place to minister to the European inhabitants. Missions only began with the visits of members of the Society of Friends to enquire into the condition of the slaves. In the year 1730 the only Nonconformist place of worship in the island was the Quaker Meeting House in Kingston. The Society for the Propagation of the Gospel had started mission work on a small scale as early as 1712. The Moravians followed in 1754, but it was not until towards the end of the century that the larger Nonconformist bodies took the need of the West Indies seriously. The apostle of the Methodist Church was Dr. Coke, a great and noble minister of Christ.

He was followed by others of similar calibre, and they worked among the slaves. Methodist churches sprang up in various parts, and the slaves found a new comfort and joy in their worship and fellowship. The Baptists entered the field in 1813. William Knibb was their pioneer, and he and his colleagues endeared themselves to the heart of the black population. Baptist Churches appeared in even larger numbers than those of the Methodists. Presbyterians commenced their work a little later, and while they were welcomed by the Scottish planters, who were numerous, they also showed a deep concern for the suffering slaves. Congregationalists, though in a smaller measure, contributed their help to the raising of the black people.

Meanwhile the planters had become antagonistic to the missionary movement. There were, of course, good and humane men among these owners, and some of them were outstanding examples of Christian kindliness, but this was not the case with the majority. Most of the planters, and many of the Government officials, magistrates and business men, resented strenuously the coming of the missionaries and the formation of churches for the 'Blacks.' Fierce persecutions were borne nobly both by the missionaries and their Church members. The methods used to crush these quiet and inoffensive people are almost incredible; but the chief result of these atrocities was to deepen the determination of the Christian flocks to stand strongly for God.

The worst disorders were in 1830-31 when the agitation in Britain against slavery was renewed in force. News of it reached Jamaica, and caused great excitement; an unfortunate result was the rising of groups of slaves against their owners. Houses and factories were burnt, and some deaths took place amongst the planters. Masters responded to violence with violence, and angry mobs, led by whites, made attacks on mission stations, doing great damage wherever they came. The records of those days show, however, that the Christians almost entirely held aloof from these uprisings. Their ministers exhorted them to live in

peace and they obeyed them. Yet the most extreme violence was directed against them. A score of churches and many mission premises were destroyed. Brutal masters took the opportunity of wreaking their vengeance on those who refused to abandon their Christian testimony.

In less than four years, however, came the end of slavery. The Great Day in the history of Jamaica is not the day when Columbus discovered the island, but the day when, by Royal proclamation, every slave in the British Empire was declared to be free. On 1st August, 1834, nearly half-a-million Jamaican blacks had their bonds broken, and the day was celebrated everywhere as a day of unclouded praise. People crowded to the churches on the preceding evening to be there when the day broke, and with the rising of the sun there rose from end to end of the island such a song of glory and praise as few countries on earth have known.

During the next three or four decades the Churches reached the zenith of their history. In no part of the British Empire was religion more universal and enthusiastic. Hundreds of new churches were opened and were for the most part filled with eager worshippers.

Those golden days are past, unfortunately, though the religion of Jesus Christ still holds a great place in the life of the people of Jamaica. Complete statistics are not easy to get, and are not always reliable, but to-day, out of the million-and-a-quarter people, there are well over 120,000 communicants. In addition to these adults there are some 70,000 Sunday scholars, so that about one in six of the population are definitely connected with the Churches. The following table may be taken as reliable[1] :—

	Churches.	*Communicants.*
Baptist Union	200	32,000
Methodists	169	18,000

[1]The *Statesman's Year-Book* gives the number of Churches as follows: Anglican 248; Baptist 219; Congregationalist 37; Wesleyan Methodist 146; Presbyterian 103; Moravian 34; Christian Church 31; Salvation Army 60; Seventh Day Adventist 100; Friends 16; Roman Catholic 85; Jewish 4.

Anglicans	120	18,000
Presbyterians	90	14,000
Congregationalists	36	3,000

Figures are not available for the Moravians, the Salvation Army, the Disciples' Church, and other small bodies.[1]

Besides these well-known denominations, however, there is a multitude of sects and bodies and groups. Many of them have been started by emissaries from America. The Seventh Day Adventists are the largest and they are increasing in all directions. Of the rest there are few records to be had. No census has been taken for a long time past. In Kingston itself, notice-boards outside small church buildings often have strange titles indicating the sect that meets there, but most of them have no sign-boards: Millennial Dawn, The Seven Keys, Pentecostal Holiness, the Church of God, The Churches of God, The Apostolic Church of God, The Reformed Church of God, and even the Reformed Baptist Catholic Apostolic Church! Apart from the evils that inevitably attend the multiplication of divisions in the Christian Church, it is to be realized that the membership of these bodies, considerable in its total, has been formed almost entirely by drawing members from the older Churches. The congregations, indeed, may be said to be bled white, and the ministers have a hard fight to maintain their existence.

Apart from these organizations, which we can only hope are striving to be true to the New Testament, there is a network of others that carry their adherents into the maze of old African cults of great moral danger. 'Pocomania[2]' is the local general name for these 'religions,' and they are, for the most part, based on the fear of spirits and the natural love of emotional licence. Their leaders are termed 'shepherds,' and the orgies they inculcate are so subversive of morality that the Government is trying to suppress them. A few weeks ago in Kingston there gathered a vast crowd of about ten thousand people to

[1]See footnote on p. 399

[2]See article p. 404 entitled: 'A Religious Scourge in Jamaica.'

witness the 'ceremonies' for the 'ninth night' after the death of 'Shepherd Levi.' On the ninth night the spirit is supposed to be freed from the body and the gathering was to help in this matter. It was a wild and lawless orgy that recalled the worst scenes of animism in Africa. And this happened in a Christian island.

The Churches are beset with problems. The acceptance of a high moral standard is made difficult by the absence among the majority of the population of any public opinion against illegitimacy. Seventy per cent. of children born in the island are born out of wedlock. This condition is, of course, a relic of the days of slavery, but small progress has been made in the century since emancipation. Normal home-life is thus made impossible, as in many cases there is no father in the home to share the responsibility of maintenance and control. The conduct of the young people, spurred on by pictures seen at the cinema, is growing more and more lawless and rude.

Repercussions of this are found in the day-schools. Nine-tenths of these are denominational schools, aided by Government grants. This provides a great opportunity for the Churches, but children flock to school in such numbers that accommodation is often inadequate and the teaching staff too small for satisfactory work to be done. Control of their scholars is maintained by the extravagant use of the cane, made necessary, it is claimed, by the lack of parental discipline. A great deal of illiteracy is still found in rural areas where the Churches have not been able to establish schools.

Another major problem of the Churches is that of finance. Wealthy people are few among the congregations, and most of the members are affected by the general state of poverty found over the island. This makes self-support difficult. The generosity of Jamaican Christians to their Church is proverbial, but it becomes more difficult to sustain every year.

The continuance of the Churches has been made possible hitherto by the large and steady subsidies from overseas, though each denomination has laboured at fostering local

self-support. Some have succeeded more than others in this field, but in all cases committees in Britain have had to press for the adoption of policies that will relieve the home Churches of responsibility. The Baptist Missionary Society has all but ceased to provide funds; others are following suit. Further curtailment, however, at the present would spell disaster to these struggling Churches.

A great step forward would be registered in the closer co-operation of the denominations. The various missionary societies originally extended their operations in separate districts so that most of the congregations in a given area are of one connection, and there is very little overlapping. There is danger that the sense of the solidarity of the Christian Church be missed. There cannot be said to be any great desire among the Churches for organic unity, but there is increasing a feeling of the need for federation. After an address given recently to the Kingston Ministers' Fraternal on the work of the National Christian Council of India, there was an unanimous conviction expressed in favour of some such federation for Jamaica. Such a Council would emphasize effectually the essential unity of the Churches, and it would enable them to act in full co-operation and to speak with united voice in matters of island-wide importance.

There are not more than 70,000 Sunday scholars in the island, in spite of the fact that there is more readiness on the part of the public to co-operate with the Churches than in almost any other country. There can be no doubt that this number of 70,000 might be doubled or even trebled if the Sunday Schools were made attractive and if the working staff were efficient. There is urgent need for the training of leaders for the Sunday Schools, without whom there can be no true advance made. In many cases the children who are still in Sunday School are only slightly gripped by the claims of Christ. There are indications that many of them, perhaps the majority, will leave Sunday School and abandon the Church at the same time. Several leaders have expressed their sense of the need of a Jamaica Sunday School Union, which would

foster progress in all matters connected with the Sunday School. Such a Union might also help in securing more even and higher standards for the religious instruction hand training given in the day scnools.

While problems weigh heavily on Christian leaders, the general religious situation in the island gives reason for hopefulness. The Churches still exert a considerable influence on public thought and life. There is, however, a yearning, here as elsewhere, for a true revival of religion, a movement of the Spirit that would stir to the depths. Emotional reactions are not difficult to obtain in Jamaica, but there is great need of a new inspiration to recall men to the enthusiastic following of Christ, witnessed a century ago. Their fathers were willing to bear cruel persecution for the sake of the Gospel ; the same nature is theirs to-day if but a great Breath of God might sweep over the island and bring back the spirit of the Early Church.

Strange Cults in the West Indies

Obeah is practised in many of the West Indian Islands. The writer had close contact with it in Trinidad. *Obeah* works mainly by suggestion. By his hypnotic gaze, by ' medicine ' he supplies to be mixed with food, by placing the head and crossed claws of a rooster before a victim's hut, and by other curious ways, the *Obeah*-Man strikes terror, (' puts *Obeah* '), which means prostration in sickness and sometimes death.

Voodoo is more repellent than either *Pocomania* or *Obeah.* It is especially prevalent in Haiti. Magical practises and secret rites prepare the devotees for the worship of the serpent. Some of the rites are reported to be obscene and involve the use of human blood.

The original home of these cults is West Africa, whence they were brought by the Negro slaves imported into the West Indian Islands in the seventeenth century for work on the plantations.

The Churches and Missions in the West Indies are dealing faithfully with this persistent evil in their midst. It probably will yield finally to more efficient and general primary education and to a spiritual revival of the Churches, taking the form, not of impassioned preaching, but rather of methodical Bible teaching.

A Religious Scourge in Jamaica

E. S. Alphonse.

THERE is a remarkable tendency in Jamaica, which ministers of all denominations deplore, and that is the ease with which some of their apparently settled converts will walk off and join some new sect on the pretext that the ' true light ' has just dawned. To what this is due has been a conjecture. It may be due either to a spiritual nomadism that is inherent in a people who, in earlier days, were torn away from all tribal customs and disciplinary measures ; to the new spirit of freedom that chafes at all authority, even if it be ecclesiastical ; or again, to the inability of the well-founded Churches to supply the necessary spiritual food for the spiritual hunger of the masses. In my conception it is in most cases due to the first : lack of discipline and want of sufficient sense of loyalty in spiritual things. Many of our people are so precariously perched on their religious tree that it is uncertain to what branch they will jump next. They may jump off altogether.

While this extraordinary mobility is distinctly a hindrance to the development of the spiritual character of our people, it is never to be so deeply deplored as when they leave the well-founded Churches to become ' Pocomaniacs.' This step is generally taken after a period of spiritual adultery, and is common chiefly among the most illiterate. There are stages of psychological development leading to ' Pocomania.' The first stage is an expression of dissatisfaction with the minister or priest on the spot, and an open dissension deliberately fanned into flame from only a small grievance. The next stage is a public condemnation of all ministers, then of all Churches, and finally the ' Pocomaniac ' gets a ' message from the Lord ' to establish his own cult in his own back-yard if there is a cemetery there. If not, then the place of the cult is put near a private cemetery. Human bones are necessary in the establishment of the 'Pocomania ' Cult. The earlier

stages secure the would-be 'Pocomaniac' a following; the revelation he gets gives him authority to preach and teach. In order to demonstrate that the Spirit of the Living God has come to him, he performs the gyrations of the Eastern dervishes until he becomes frenzied; this is accompanied by a sacred hymn tune, of the most solemn kind, in order to produce a holy rhythm. He either falls into a trance-like state, induced by smoking a narcotic weed and by the gyrations and the persistance of the rhythm, or he foams at the mouth and gets a convulsion by which the whole frame undergoes a serious contortion which is now no longer a physical sham but a grim physical reality.

To this an experienced 'Pocomaniac' or chief 'Shepherd' gives the name of '*Got-the-Spirit.*' When this spasm is past the new 'Pocomaniac' will have a series of hiccoughs at the mention of the name of Jesus or the Holy Spirit and may fall down and roll, or sway dangerously at the singing of a solemn hymn. It is then that their messages are said to come. When they claim to have received these they will travel fifty and more miles on foot to deliver them. Often the message consists of impending doom to fall on a district or village, and the gullible, being easily frightened and expecting it to happen at once, become converts to 'Pocomania.' The real means by which they make their greatest impressions on weaker minds are their extraordinary psychic powers which they generate during one of their ecstasies. In those ecstatic moments they pretend to read the lives of their adherents, making them tremble at the shame of exposure of secret sins. This is, however, due to their system of accomplices who tell of the conduct of others. These exposures are made to give them an air of prophetic insight.

'Pocomania' has no definite leadership, and no recognized single head so that it can be attacked at the source. As soon as it is touched by the police in one district, it disappears, only to reappear under another guise in another district. It is a corrupt expression of

Christianity as interpreted by a shrewd self-seeker who has not passed beyond the second standard of a Jamaican elementary day-school. No person of any education or culture can be a ' Pocomaniac,' since one of the qualifications of a ' Pocomaniac ' of the true order is to be unable to read. This claim that the Lord directly communicates new truth is necessary in order to enforce the authority of the novel revelation. Judging from the symbols and signs they use in their worship, plus the cross and candles which they adopt from the Roman Church, there is a strong suspicion of necromancy (for instance, the human skull and bones) under the shadow of Christianity.

This is, in a certain stratum of society, the scourge of the religious life of Jamaica, for the ' Pocomaniacs ' preach the Gospel but practise idolatry. In this sense it makes difficult the ministry of the regular Churches. The ' Pocomaniacs ' will say deep sounding ' Amens ' to all that is moral and true when the Word is preached, but, at the same time, follow their own practices.

The opinion of both the cultured and the religious is very strong against this flagrant mixture of Christianity with superstition. This is clear from an article written by a recent local observer which appeared in *The Gleaner*, of the 19th May, 1939, under the heading ' The Pocomania Evil.' The present writer, commenting on that article, said :

> ' You wrote in *The Gleaner* : " Pocomania must be checked." I also wish to support you in that expression. It is a thing that is a dangerous menace to a community, so dangerous as to be ranked with Ganja (a vile local weed) or opium, or worse.'

In his denunciation of this solemn mockery of religion the writer in *The Gleaner* said :

> ' The prevalence of dense illiteracy has led an educationist to describe the island as 60 per cent. illiterate, though I say 75 per cent.—the additional 15 per cent. being " Pocomaniacs " from the " Sheppies " down to the floor member.'

The word ' Sheppy ' is an abbreviation of Shepherd. The diminutive is used as a term of endearment to those who have attained a certain amount of proficiency in this

nefarious cult. Perhaps it is true to say that not even the Pope of Rome has more authority over his Roman Catholic fold than a 'Sheppy' over a 'Pocomanian' flock. The 'Sheppy's' word is law, due largely to the extraordinary claims to authority given to him or her from the spirit world. The angel Gabriel 'speaks' more often to these 'Sheppies' than he did to the Virgin Mary. Thus it is claimed that whatever the 'Sheppy' says is given from above; whatever he does, is directed by the Lord. If (as is often necessary), he has to go to jail for law-breaking, he is being persecuted for righteousness' sake; if he dies it is his supernatural friends, the angels, who did the act that killed him because he fell out with them. Recently, a locomotive engine accidentally ran over a 'Sheppy'; he was given such a funeral as no governor may expect to get. Not all the policemen of Kingston were able to cope with the crowd that overran the cemetery to catch a last glimpse of his remains. The verdict of the 'Pocomaniacs' was that 'The Angels held him down before the engine.'

Never is their presence so great a nuisance to a community as when one dies. That is a signal for an all-night orgy of drinking, feasting and singing of the most sacred of hymns. Booths are made at the place where the corpse is, so as to accommodate the vast concourse of sympathizers. When the effects of the alcohol is felt, the man or woman with the loudest voice starts the hymn-singing after the reader has read the first line. The reader is generally the most learned of the company; he may have been graduated from the second standard at the elementary day-school. He stumbles at words like 'Plenteous grace with Thee is found,' but they patiently wait till the line is read then fall in with an inimitable zest to roll out the tune with all the accompaniments of base, alto, tenor and soprano. This raucous singing, which can be heard for a full mile round, continues all night till the cock crows to celebrate the dawn. This is a signal for the relatives of the departed to break out in a series of extended wailings that beggar an Eastern wailing

troop hired for the express purpose. 'Pocomaniacs' so firmly believe that the dead return to visit their earthly abode on the ninth night that they then make a still more elaborate preparation to meet the spirit of the departed. This is the night when they take farewell of the spirit. The blasphemous singing continues with redoubled effort and occasionally ends with a brawl or two.

In spite of all this solemn mockery of true religion, Jamaica is overwhelmingly Christian. No cultured person is a 'Pocomaniac,' and every 'Pocomaniac' whose economic condition changes, either by a stroke of fortune or by dint of thrift and perseverance, ceases to be a 'Pocomaniac' with that economic change, and seeks to align himself with one or other of the established Churches.

One feature which strongly lends itself in favour of freak religions like 'Pocomanianism' is the grim illiteracy of the masses. The Education Department cannot cope with the problem. No school building in the whole island is sufficient to accommodate the number of children now attending the ordinary day-school in any town or district, nor is the staff of teachers adequate by half. The result is that the cleverer and more persevering children leave the elementary schools with a smattering of education, while the careless and indifferent lose their only chance. The Government is not to blame for this ; it has done its best ; its budget will not balance if it attempts to do more.

Side by side with this is the uncertainty of nature. No sooner has a period of prosperity set in, than a hurricane, taking as it were advantage of the respite, sweeps away the reserve of the better years and smashes up the schools and chapels.

Behind the seeming disadvantages, natural, economic and otherwise, there is no place where warmer hearts and more earnest Christians are found than in Jamaica. Here also are vigorous churches such as St. George's, in Kingston, where the congregation must needs worship at different hours in order to find room, or the Methodist congregation of Coke chapel which reminds one very much of the City Temple in London.

And yet, there is so much left to be done that the newcomer often wonders, 'What has been done at all?' To this the old veteran often replies, 'Much in every way.'

Prayer Power Points

REV. HUGH C. C. MCCULLOUGH.

NEW YEAR'S morning, 1939, will live in the memory of many.

It was Sunday morning. We had been standing at our Watch and Pray posts at Mildmay throughout the whole night. From this Centre has come a new challenge to the world. This is that the greatest known force in this wonderful world of ours is the Power of Prayer. This force or power God has given to His Church, and we must learn how to use it more effectively for the extension of His kingdom. The personnel of this particular meeting was representative of several countries and of several missionary Societies. But I think the greatest thrill of the Meeting to me was the consciousness that we were joined that night with no less than 150 prayer groups throughout England, 50 groups on the Continent, and many more throughout the world. It is this sense of prayer fellowship that we must regain if we are to go forward with our evangelistic and missionary enterprise.

A letter on my desk is from Mecktila, Burmah, and describes what took place in their own prayer Circle during those hours. They even sent us an outline of the meeting revealing the wideness of their vision and the desire of their hearts in harmony with ours for world-wide revival.

Some may ask, why all-night prayer? My answer is, because the time factor does count in persevering and prevailing prayer. For consecration and concentration we must take time. There has been far too much haphazard praying in the Christian Church; and part of the cause of the darkness of the hour must be laid at the door of the Church because of her prayer powerlessness.

The world need is so great that nothing but persevering

prayer can prevail over the growing forces of aggressive evil and atheism.

Some two years ago, in a visit throughout the Continent, I was able to awaken interest in these all-nights of prayer. Groups were established in Cologne, Berlin, Nuremberg, Posen, Warsaw, Zacopane. In spite of the fighting going on between Germany and Poland I am convinced that prayer is still being offered on both sides of the Front in connection with our Fellowship.

In this dark hour we must increase the Prayer Chain, and concentrate our prayer-power upon the Powers of Darkness. We must man our Observation Posts against the attacks of the Prince of the Power of the Air. In such an hour, when men's hearts fail them because of fear, when human fellowships are falling to pieces, it is good to remember that " they that wait upon the LORD shall renew their strength." We need a bond of prayer fellowship for the world, for we have Christian brothers and sisters in Germany as well as among our Allies and Neutrals. Let us pray that while we resist the evil of others we may not forget to measure our own guilt. Pray, too, that we may be saved from bitterness and hatred, and that soon peace may come to us again.

The Bible is full of glorious achievements of prayer warriors who were prepared to call upon God throughout the night. To Daniel are revealed great secrets ; while to the Early Church is granted the release of Peter. What great gift has God for His Church and this generation if we will wait upon Him to receive it ? This darkness may be the hour before the Dawn of Revival. God will work out His will, and cause the wrath of men to praise Him.

I firmly believe that Nazism with its Godless aggressiveness will be dethroned. I can see the possibility of the release of Niemüller, and the return to Germany of that great theologian, Brunner. The Dawn will break with Revival.

Are we ready to go in and possess the land? We must harness the Prayer-power of the world now for God and His Kingdom, that His Will may be done.

The Unfinished Evangelistic Task

H. Kraemer.

The primary demands which have to be faced in view of the nature and magnitude of the unfinished evangelistic task are as follows :

(1) The Church throughout the world is called to universal prayer for adequate action. It has to acknowledge that, in this present time of unprecedented danger and wide opportunities, Christ has a right to demand a new consecration and a special sacrifical effort from the Church and its members. The Church must not stand condemned and shamed before the great anti-Christian movements of to-day which demand and receive from their adherents such great sacrificial service.

(2) In view of the magnitude of the task, and of the dangers confronting the Church, the younger Churches and the missionaries of the older Churches should give themselves with renewed vigour to the deepening of the spiritual life of all existing Churches. On no other basis can a real evangelistic work or any extended personal evangelism be promoted. If true evangelism is to become the dominant note and to be enduringly effective it must embrace the activities of lay evangelism and of members generally, as well as of governing bodies and pastors. This must be seen to be the great immediate task of every Christian.

(3) In view of the supreme demands of this task, a re-ordering and strengthening of the missionary force from the older Churches is indispensable if they are to serve adequately the younger Churches in completing the unfinished evangelistic task. Missionaries must receive more special training to fit them to give the needed inspiration and co-operation in the systematic overtaking of this world-wide task.

(4) At the present time there are most marked responses to the Gospel in India, Africa and China. Both missionary and Church Councils on the field should thoroughly grasp the idea that it is one of their primary duties to increase, and to revise in common consultation, the distribution of their evangelistic forces in order to meet more adequately the demands of these responsive areas. It ought to weigh heavily on their consciences that they must embrace the present opportunity to the utmost and should be prepared for drastic and self-denying measures in the adjusting of other claims on their resources. A united and concerted plan of action is one of the most urgent needs of the situation.

(5) It is advisable also that *as far as possible* such united co-operative evangelistic action of the Churches and Missions should be directed by the Churches and not the Missions. Differing circumstances, however, may demand differing solutions, either in the full co-operation of Missions and Churches, or in making a contribution from the Mission to the directing body of the Church.

(6) The Missions and Churches should consult with the International Missionary Council (and with other interested bodies such as the World Dominion Movement) as to the most effective means of keeping before the conscience of the Churches of the world during the following years the full demands of the evangelistic obligation and the need of adequately meeting the special opportunities confronting them throughout the whole world.

Note.—Dr. H. Kraemer is the author of the challenging book, ***Christianity in a non-Christian World.***

INFORMATION SERVICE

Unless otherwise stated, figures refer only to Evangelical Christians.

EUROPE

Great Britain.

Evangelism as an integral part of the work of the Church is receiving more serious attention. The need of a revival of religion among our people is emphasized by European movements of pagan content. Wesley regarded the Anglican Church and Methodism as the stable and evangelistic forms respectively of one work, and desired their fusion in one organization, but failed to achieve it. The present and urgent task of the whole Church is that of adapting evangelism to twentieth-century needs and as organically a part of its work.

The Lambeth Conference of 1940 will be attended by 320 bishops from every diocese of the Anglican Communion. In preparation for it a missionary survey, entitled *Partners*, has been published. This brings out vividly the growth of self-government and self-support on the mission field.

The following facts stated in the survey are of interest. It states that *Canada* has twenty-six dioceses. Of these, eleven are self-supporting and assist the remaining fifteen. *Australia* has twenty-five dioceses, of which seventeen are wholly self-supporting. In the remaining eight, contributions from England amount to about £6,000, out of a total budget of £100,000. In *Asia* and *Africa* self-help is being increasingly adopted, for instance, in Korea, Assam and Chekiang, Central Tanganyika, the Niger, Lagos, Madagascar and Upper Nile.

In 1937 the total raised by Churches on the field was £1,084,483, and the total sent from England was £1,115,890, the Churches overseas thereby contributing almost one-half of the total amount required for their support, including the foreign missionary staff.

The soundness of the principles of the indigenous Church, the advocacy of which has been the chief concern of the World Dominion Movement for a number of years, is receiving confirmation by their progressive adoption by missionary societies.

Czecho-slovakia.

Slovakia has passed under the supreme control of the Roman Catholic Church and its 200,000 Protestants may expect little consideration. In the Sudeten area a new Government order practically places Catholic and Protestant Church finance under direct State supervision.

France.

Roman Catholics are making vigorous efforts to reach the people. In Paris, ninety-seven new churches and six chapels have been erected during the last six years on the initiative of Cardinal Verdier. Seven churches are nearly finished, ten are being commenced, fifteen others are planned.

Since the 1st January, 1939, the new organization of the Reformed Church of France has been operative. Decentralization makes the sixteen regions created in France and North Africa independent and autonomous, while guarding their inter-regional solidarity. Evangelism will be the work of the Church, not that of separate societies. Consequently, the Central Evangelical Society, the principal society of evangelism in France, will be absorbed and, after 1940, will become the evangelization agent of the Church to create Missions and Churches in needy localities.

The Evangelical Methodist Church of France has taken steps to affiliate itself with the Reformed Church of France.

The Financial Report of the Society of Evangelical Missions of Paris, 1938-1939, states that the total receipts were 5,275,756.33 francs, being an increase of 970,000 francs on the receipts during 1937-38. Expenditure was 6,050,181.32, leaving a deficit of 774,424.99. Important sums were contributed to wipe off the 1937-1938 deficit, also previous accumulated deficits totalling 662,000 francs.

GERMANY.

Pastor Niemöller has been informed by the Evangelical Consistory of the province of Brandenbourg that, in conformity with the order of 19th March, 1939, relative to the moving of pastors, as he has now been in prison for two years and it cannot be foreseen that he will be released to take up his work again, the Consistory considers that the situation indicates that he should be put on the retired list. Fifteen days have been given him in which to make a reply.

The Church in Germany is so dependent on the Government that it can make no effort at reconstruction. Its inertia arises from obedience to the State in all matters pertaining to secular life. The State contributes to the salaries and pensions of clergymen. German pastors have always been quasi-State officials, and still so consider themselves. The State furnishes the finance and claims control over the Church, which, under present conditions, cannot exist without grants-in-aid from the State. The only hope for the active and effective influence of the Church on the German State lies in their separation, but neither the Church nor the State in Germany wants this.

IRELAND.

The Scottish Association for Irish Missions reports that, in the past twelve months, its colporteurs sold 77,726 religious books, of which 48,966 were Scriptures and of these 47,284 were purchased by Roman Catholics. This definite recognition by the latter of the authority of the Word of God is something new in the life of the Irish people, and is of hopeful significance.

RUSSIA.

The religious struggle in Russia now centres around the education of the young. Godless and Christians are both putting forth

their utmost efforts. Russian parents in large numbers are constraining their children to attend religious classes and their 'constraint' is being punished by the Government. Lay persons in official positions, at parents' request, have been giving, in privacy, voluntary religious instruction to the young. It is reported that two hundred persons in Moscow and hundreds in other towns have been punished by the Government for this unauthorized and 'objectionable' activity. Even fairy tales and children's story-books in libraries and book-shops are to be carefully revised. The word 'God' will be deleted and replaced by the word 'accident' or 'destiny.' Children's books must not have a religious influence. The schools are under a specially rigorous supervision; teachers are receiving a more effectual atheistic indoctrination for their class work. *Komsomolskaya Pravda* says this measure was adopted following the resolution of the *Komsomol* (younger section of the Communist Party) at their eighteenth Congress.

Religious persecution is vitalizing the Russian Church. Stalin is reported to have counselled the Godless societies to propagate atheism, not openly to attack the Church. The Metropolitan Sergius is reported to be suffering through home arrest by the O.G.P.U. The newly appointed Government agent to the Metropolitan is the godless Samilenko, who tries to browbeat him. Sergius recently sent an impressive message to the whole Russian Church, urging clergy and laity to forget their differences and to unite as Christ commanded them.

The Soviet Trades Unions, whose members number 26,000,000, were suspected of having a million Church adherents. A campaign by Government, Party and Trades Unions succeeded in capturing 325,000 of these (sixty-eight per cent. women) and a further effort will be made to enrol the remainder of the million.

Professor Golubowski, the Russian nerve specialist, lecturing recently at Kiev on 'Nervous Diseases in the Soviet Union,' remarked that many of his patients for various reasons connected with religion had lost their reason, and had to be confined by order of the Government. Many of them live a year or two and, in spite of supervision, they find a way to commit suicide.

Yaroslavsky, president of the godless organizations, writing recently of the 'Creative work of the Party,' stated that a new fact in the situation of the Orthodox Church in Russia was the solid basis it had secured by the support of the Agricultural State Co-operatives (*Kolkhoses*). Numbers of Churches are entirely supported by them. They also courageously contend that the Stalin Constitution gives them the right, if they obtain a majority in any district, to vote for the maintenance and upkeep of places of worship.

Spain.

Sr. Juan Orts Gonzalez, writing recently in the *Evangelical Christian*, takes a hopeful view of the future of Protestant work in Spain. The majority of Spaniards, he writes, in time past 'considered it dishonourable and unpatriotic to be a Protestant,' a traditional prejudice which experience during the war has dis-

pelled. This removal of prejudice against Protestantism is one of the greatest assets for the future spreading of Christianity in Spain. A further helpful development for Protestantism is that, in spite of all calamities, enormous numbers of Bibles and New Testaments have been sold to persons who previously had no connection with the Protestant Church. 'I do not hesitate to affirm,' he concludes, 'that, given religious tolerance which will permit the use of the radio, theatres and large halls for evangelical preaching, a new era will begin for Protestantism in Spain.'

Switzerland.

Pastor Marc Du Pasquier, of Neuchatel, at the recent annual meeting of the Paris Missionary Society, called attention to the missionary spirit in Switzerland. Swiss Protestants, he said, support nine societies in which they have three hundred missionaries. The Paris Missionary Society, and the Basle, Moravian and Phil-African Missions have received about one-half of this number. The Churches of French Switzerland support a work which is their own : the Swiss Mission in South Africa.

NEAR AND MIDDLE EAST.

Arabia.

The exploitation of the rich oil wells at Damman in El Hasa Province (opposite Bahrein Island) by the Californian Standard Oil Company will probably tend to concentrate influence at this new source of wealth to the Government. Some three thousand workmen and dependents, European and Arabs, are in the Company's camp. The goal of missionary endeavour is service in Nejd, with its capital at Riyadh. Here is the heart and religious strength of Arabia apart from the sacred cities of Mecca and Medina. El Hasa gives a direct approach to Nejd.

Egypt.

Al Mokattam publishes an appeal by the Rector of the Azhar for the defence of Egypt should war arise. Everyone must serve as a religious duty, in national defence. War in Islamic lands is always religious war, and preparations for it in Egypt deeply stirs religious feeling. This is shown by a prevalent sensitiveness to any apparent criticism of Islam. This was thought proved in the case of two harmless Christian books which had been freely circulated for several years. They were banned and the colporteur was sentenced to a year's imprisonment. There is talk again of a Government measure to restrict Christian work among Moslem youth. On the other hand, the Copts are reacting against Moslem propaganda among Coptic youth, which will become stronger now that the progressive party has won election to the Coptic Community Council. This may in some measure arrest the drift of Copts to Islam. *Minbar-al-Sharq*, in an article on 'Islam and Evangelism,' states that the evangelistic appeal having failed, the present missionary method is to instil *doubt* in the Moslem mind. This war of doubt, it says, is a war which has no end and leaves young people suspended, knowing nothing surely.

The drug menace, always threatening, has taken the new form of opium injections. More than 45,000 syringes for this purpose were sold in 1938.

There is a marriage crisis in Egypt which an article in *Al Balagh* says is serious and threatens the basis of the nation which rests upon the family. Modern materialism is destroying morals and marriage is shunned. Contributory causes are the ruinous expenditure on marriages and accompanying festivities, the expensive requirements of emancipated Moslem girls and the excessive freedom now permitted them by their parents. Government intervention is urged. *Kowkab-al Sharq* discusses in an article the decline of marital control and questions whether the Koranic sanction of discreet chastisement to secure wifely obedience is destined to disappear. It cites, however, a test case, decided on appeal from the Sharia Court of Suez, which upheld this right of a Moslem husband.

PALESTINE.

The British Government is constructing an important trans-desert road from Haifa through Trans-Jordan and on to Baghdad, a distance of six hundred miles. Subsidiary feeder roads will join it from Damascus, Cairo, Jerusalem and Amman. This commercial route has an obvious missionary importance and will facilitate the advance of pioneer missionaries.

Al-Jamiah-al-Islamiyah publishes an article entitled : ' Using Religion in the Service of Imperialism.' Europe, it says, is Christian in name, but pagan in fact and belief, and, by its imperialism, has antagonized Christians and Moslems who formerly dwelt together as brothers. Christianity and Islam have the sources of true religion though serving God in mosque and church. Our faith is : ' God is our Lord, the East our Home, Islam and Christianity pure springs of truth, our religions.' It urges a study of the reasons for the failure of the League of Nations and the implementation of its purposes by an Arab Eastern League as these may be applicable to the Near East.

' We go on with our work,' declared Dr. Chaim Weizmann in a recent speech at Kingsway Hall. The *Jewish Chronicle* repeats : ' We go on with our work. We buy more land, five pounds redeems one dunam (four-and-a-quarter dunams equal one acre).'

SYRIA.

The United Missionary Council of Syria and Palestine at its recent twentieth anniversary meeting resolved to develop evangelism in the Near East and to work for a true religious freedom for converts to the Christian faith.

The Syrian Government has published decrees which will assure increased local autonomy to the territories of the Alawiya, the Jebel Druze and the Jezirah. *Lisan ul Hal* (Beirut) denounces in an article divisive sectarianism which has been the bane of Syria for centuries. Government devolution is being vitiated by certain local movements to divide the municipalities on sectarian lines. *As safa* (Beirut) says : ' We are a people whose strength

is weakened by religious divisions. Every people divided against itself falls. Our blood has been sucked by counterfeit leaders who work for divisive sectarianism.' On 23rd July, the former Sanjak of Alexandretta (renamed the Republic of the Hatay) was formally handed over to Turkey and will, in future be known as 'Vilayet No. 65.' Missionary work will, it is expected, come under the régime at present in force in Turkey.

The newspaper, *Beirut*, has an article entitled: 'The Tea Party,' which throws light on modern social developments. Whisky and cocktails are served by some Syrian girls of good families instead of the homely tea: 'Freedom for women! If it results in whisky parties at which my daughter reels like a drunkard,' says the writer, 'let me take hold of myself and think a little about the meaning of freedom. The new social awakening requires that the wise mother will protect her daughter from licence.'

Turkey.

There is a marriage crisis also in Turkey for reasons similar to those obtaining in Egypt, which is dealt with in an article in *Jumhuriet*. The Government has now decreed the abolition of the old Moslem custom of expensive marriages and accompanying festivities.

An encouraging sign of change in Turkey is shown in an article by Samih Nafiz Tansu in *Yeni Gun*, No. 4, on: 'Jesus and the Idea of Jesus.' A reproduction of El Greco's 'Resurrection,' illustrated the article. Christ's supreme character, His incomparable teaching, His betrayal and crucifixion are faithfully recorded. The new magazine *Turkluk* has an interesting article on early Turkish flags. It suggests that before the Seljuk Turks entered Asia Minor, Turkish tribes had already entered Anatolia and were converted to Christianity. Conservative Moslem opinion, of course, does not admit this.

The Government monopoly which is pushing the sale of *raki*, a liquor of high alcoholic content, and the Green Crescent Temperance Society are in conflict. *Tan* has a scathing article against its continued use and says: '*Raki* never forgives its addicts, the humble individual or the genius, ninety-five per cent. of *raki* drinkers become drunkards.'

FAR EAST.

Assam.

A Danish missionary, working in the district of Goalpara among the Boro people, of Mongolian origin, has translated the New Testament into Boroni. This was printed in Calcutta in 1938 by the British and Foreign Bible Society. A Boroni grammar, reading-book, hymn-book and Scripture lesson service book have also been published. A translation of the Old Testament is now being prepared. The Danish Mission is evangelizing some 125,000 of the Boro people, of whom 2,800 have been baptized.

Burma.

A certain tension prevails, due to the possibility of Burma being involved in a world war. The Buddhist press reflects this

mood in its antipathetic attitude to Christians generally and, in particular, to foreigners and missionaries and their work. Every care is being taken to avoid giving occasion to ill-wishers.

The Kachin (Jinghpaw) Baptist Convention recently brought together about four thousand Christians and was a great success.

CHINA.

The Japanese have met in China something which is new and baffling, something which eludes military conquest. Christianity has influenced the nation in unsuspected measure. Miss P. S. Tseng, speaking recently in Glasgow, said that Christian influence in China is ten times stronger and more pervading than it was before Japan invaded China. Intangible, this influence cannot be seized, pervading it cannot be confined, but embodied in missionary personalities it can be attacked, and the instruments of missionary work, whereby that influence went forth, may be destroyed. And this is being done.

There is an absence of vindictiveness on the part of suffering Chinese against the Japanese, which would be strange if it were not Christian. Where groups of Christian Chinese can meet for worship there is commonly heard prayer offered to God that He would forgive their enemies and comfort the bereaved mothers and wives of the Japanese dead. Yet, unprintable reports reach us of the savage degradation of Chinese women and young girls by Japanese soldiers in some occupied areas.

Dr. Scott, Bishop of Shantung, recently recounted an instructive adventure. On one occasion visiting a Chinese village he met a band of armed guerillas who covered him with their rifles. He took off his hat and shouted : 'Church !' 'What Church ?' demanded the leader, who advanced and, pulling a Bible out of his pocket, asked : 'This Church ?' 'Yes,' said the Bishop. Whereupon the soldier took the cartridges out of his gun, the band gathered around, in a friendly way, and asked him to pray for China, which he assured them he did every day.

The Times of 3rd August, announced that the Anti-British Committee at Taian, in Shantung, had ordered Bishop Scott and three other Anglican missionaries to leave at once.

INDIA.

A special week of evangelism has been held from 27th August to 3rd September, in Travancore and Cochin, in which the Mar Thoma Syrian Church, the Church of India, Burma and Ceylon (Anglican), and the Salvation Army co-operated. Pastoral letters were issued by the heads of the three religious bodies, and plans were made for special literature to be published during the week.

The Travancore Government formerly granted to pupils of the Depressed Classes in the State schools of whatever religious persuasion, concessions in the matter of fees which amounted to free education. This favour has now been withdrawn from those pupils who are Christians. The Hindu Mission is active in persuading pupils and their families again to profess Hinduism and thus to qualify for Government educational assistance.

Political issues are being discussed in every village. Each party seeks its particular interest. The Moslem League promotes Moslem interests, the Hindu Mahasabha, Hindu interests, the Kisan Sabha, the peasants' interests, the Zemindars are watchful of their rights. The 'Harijans' are hoping for amelioration within the Congress fold, but their leaders know that 'Caste' is keeping them down and that caste Hindus will continue to dominate them selfishly, in spite of the efforts of Mr. Gandhi and his friends.

The Church in India faces the problem of a population ninety-two per cent. of whom are unable to read or write. Of the outcaste community it is stated that only about two per cent. are literate, compared with twenty-two per cent. for the whole Indian Christian community. The majority of Christians are won from the outcaste community. Illiteracy is, therefore, a stumbling block to progress in building up an indigenous Church. Education in India has been top-heavy. The present Congress Governments hope to give an impetus to village education; the share of the outcaste community, however, in this benefit, does not appear to be very promising.

Japan.

Over fifty years ago, in the month of February, 1888, a memorable meeting of missionaries and Japanese Christians was held in Tokyo to celebrate the translation and publication of the whole Bible in the Japanese language. Since that time until the present day more than 28,500,000 copies of the Scriptures have been distributed in Japan.

Nippon Seisho Kyokwai is the newly organized Bible Society of Japan. In its name the three Societies, the British and Foreign Bible Society, the American Bible Society, and the National Bible Society of Scotland, are co-operating in publishing the Scriptures. The three Societies have united their forces, and are seeking to create a deeper interest and to secure a larger financial support from the Church in Japan. A Board of Directors has been formed, of whom sixteen are leading Japanese pastors and laymen and eight are American and British missionaries. A quarterly magazine, *Nippon to Seisho* (*Japan and the Bible*) seeks to develop the co-operation of Japanese, British and American Christians in circulating the Scriptures.

Netherlands Indies.

About 70,000,000 native peoples occupy the 735,267 square miles of the islands of the Netherlands Indies. Thirty-seven Protestant societies and Churches and eleven Roman Catholic Orders are at work. Four leading personalities in the missionary world of Holland have jointly written the most authoritative and deeply interesting missionary volume on this fascinating island world. This was published by the World Dominion Press.[1]

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[1] *The Netherlands Indies* by Joh. Rauws, H. Kraemer, F.S.F. Van Hasselt and N.A.C. Slote Maker de Bruine. Published by World Dominion Press. Price 3/10 & 5/6 post paid.

The report of the Christian and Missionary Alliance for 1938 shows encouraging progress. It states that during the year, on the island of Lombok seventy converts were gained ; on Billiton, forty ; on Southern Sumatra, five hundred. Among the Dyaks of West Borneo there is now a Church of three thousand Dyak converts ; in the Boelongan District there are three thousand, and in the Sesajap River District there are one thousand. An attempt in 1938 to penetrate the interior of Papua had to be given up owing to physical obstacles. A new expedition was successfully carried out in Dutch New Guinea. (See page 392.)

AFRICA.

East Africa.

Ethiopia.

Dr. John A. Cremer, surgeon and superintendent of the United Presbyterian Church hospital at Addis Ababa, succeeded last Easter in forming a Church of Christian Ethiopians. The Italian authorities have now informed him that they need his hospital for native soldiers—another mortal blow to evangelical work in Ethiopia.

Ethiopian Borderlands.

The missionaries of the Bible Churchmen's Missionary Society were deported from Ethiopia on Good Friday, 1937. Five of them are still working among Ethiopians who are refugees in Djibouti (French Somaliland) in British Somaliland, in Isiolo (Kenya) and at Gedaref in the Sudan. Converts are being won at all these centres.

Tanganyika.

Germany's treatment of the Jews and Czechs has deeply impressed the native people of Tanganyika. Christianity has so definitely permeated them that they would be affronted by being again placed under Nazi rule. The whole population of six million ardently desire more Christian instruction, and ask for an inclusive plan of primary education to include one million children at present outside the schools. Two Ruanda missionaries, the Rev. E. L. Barham and Dr. Church, crossed the border into Tanganyika, and, at Bugufi and Katoke, recently conducted missions with results which are described as ' miracles of transformation and profound spiritual blessing.'

North Africa.

The French National Eucharistic Congress was recently held in Algiers. The Papal Legate to the Congress, H. Em. John Cardinal Verdier, referred touchingly to the great North African missionary, Cardinal Lavigerie.

Lavigerie embodied apostolic missionary fervour combined with great executive capacity. His dream of winning the Moslems of North Africa, and then of planting a line of stations across the

Sahara to the Sudan, faded as he grasped the impossible nature of his task. Islam, in its very genesis, was a protest against misbeliefs held by the Roman Catholic Church, and that protest abides. The missionary order of the White Fathers, founded by Lavigerie, ultimately laboured chiefly in Uganda.

At a recent North Africa Mission conference held at Tizi-Ouzou, Algeria, one-hundred-and-twenty Christians—Arabs, Kabyles and other nationalities—gathered for spiritual fellowship. The conference was organized by the native Christians themselves. After more than half-a-century of patient labour the missionaries are being encouraged by results in this hard Moslem field.

South Africa.

The Executive of the South African Council met in Bloemfontein on 17th May. It was made clear to the Executive that there is now no hope of official co-operation by the Dutch Reformed Churches in the World Sunday School Convention to be held at Durban in 1940. The stated reason is that there will be no ' colour bar ' in the Convention. Individual members of these Churches may attend in a personal capacity.

The Native Churches in South Africa would have a better standing if they would do more to heal the schism of the African Separatist bodies which number about five hundred. The various reasons for their disaffection cannot be discussed here, but certain remedies are obviously indicated : a deepening of the spiritual life of native Christians ; a genuine endeavour to remove causes of conflict ; a sustained endeavour to end illiteracy and a raising of the standard of training of African pastors. Finally, a programme of devolution giving more responsibility to African leaders in the recognized Churches, is called for, together with the steady application of indigenous principles.

The Rev. Alexander McLeish, Survey Editor of the World Dominion Movement, recently stressed the importance of giving instruction in indigenous expansion in Sunday schools on the mission fields. This is especially true of Africa, which, numerically, is becoming outstandingly Christian. Sunday School scholars increased fifty per cent., he says, during the quadrennial ending in 1936, so that there are now more than 1,500,000 scholars and 81,522 teachers in Africa.

Madagascar.

The Report of the Fifth Inter-Missionary Conference in Madagascar has just been issued. Progress is everywhere reported. Protestants now number 620,000, Roman Catholics 310,000. Three-quarters of the population, 2,800,000, are still, however, non-Christians.

The French Mission was asked to consider the possibility of evangelizing the people of the Comoro Islands.

West Africa.

Belgian Congo.

The official report of the administration of the Belgian Congo for 1937, gives the Native population as 10,217,408, (not including Ruanda Urundi) being an increase of 170,677 over the previous year. The birth-rate and mortality returns indicate that increased efforts must be made by the Government to combat sickness and a high death-rate.

Missions are still classified as national (Roman Catholic) or foreign (Protestant), which is not true to the facts and tends to carry nationalism into the field of religion. The Government subsidy to Roman Catholic Missions in the Congo and Ruanda-Urundi for 1938 amounted to the sum of 34,548,750 francs. During the period 1931-1937, Roman Catholic missionaries increased from 1,702 to 2,730; Protestant missionaries from 699 to 814; Roman Catholic mission stations from 204 to 300; Protestant mission stations from 161 to 191. Women supervise 187 of the Roman Catholic mission stations, and, during 1937, Roman Catholic female orders opened a number of new stations.

Liberia.

The ninety-second anniversary of the Declaration of Independence of Liberia was celebrated at Monrovia in July. The Three Year Plan for the rehabilitation of the country, commencing in May, 1936, has been worked out by President Barclay with conspicuous success. An able Government and a loyal people have seconded his efforts, so that Liberia to-day, both in its internal situation and external relations, is a striking contrast to the Liberia of 1936. Reform and development is everywhere apparent. Finance, industry, trade, transport, roads, agriculture, medical service, health and sanitation, education, all have been put on a sound and progressive basis. Warm acknowledgement is made of the valuable assistance rendered to the Government by foreign specialists.

The Protestant Churches have in view a more complete occupation of the country and have recently opened new churches and schools. The Roman Catholics, by greatly increasing their workers, and by liberal financial aid, are making a notable advance. Ten Protestant missionary societies are at work, nine of them from North America. This is a propitious moment to give an impetus to evangelical effort in Liberia.

AMERICA.

Latin America and U.S.A.

The South American Republics are seriously occupied with the general question of immigration. Argentina, Paraguay, Uruguay and Bolivia are strictly controlling immigration and in certain cases are forbidding it. Paupers, persons not readily assimilable to the population, and undesirable characters are not wanted.

Argentina.

The Confederation of Evangelical Churches of the River Plate

(Argentina, Paraguay and Uruguay) was recently established in Buenos Aires. The Confederation will seek to stimulate evangelical spiritual unity and to give it expression. It will represent the Churches before the Government and public opinion, and make contact with other national and international organizations of a similar character.

The Government now requires, civil associations to register, stating their purposes and furnishing details of their personnel. Such associations may not depend upon a foreign Government, nor receive foreign subventions. Some exceptions are made for associations engaged in *bona fide* cultural, artistic or philanthropic work. The measure curtails Nazi or other subversive activities.

The population of Argentina at the end of 1938 was 12,958,217, and showed an increase of 196,708 upon the previous year. The balance of immigration over emigration was 40,327. The daily reading of the Scriptures is being advocated by the Catholic Society of St. Paul in Florida, Buenos Aires. In agreement with the Archbishop of La Plata a league has been formed to popularize the movement.

BRAZIL.

After the abortive integralist rising of 1938, decrees were issued touching the use of foreign languages in churches and schools. They particularly applied to the German minority in South Brazil which, after a century of immigration and natural increase, now numbers nearly one million, many of whom have not troubled to learn Portuguese. The Government now requires that the national tongue shall be taught in all German and other foreign schools in the primary classes. Nationalist feeling is reported to find expression in the closing of some church schools in South Brazil, and in a certain antipathy to foreign missionaries. Evangelical work, however, is progressing, and the Evangelical Confederation of Brazil, though compelled to curtail its budget, continues to function well.

BOLIVIA.

The Roman Catholic Church is making special efforts to regain its former prestige in Bolivia. The recent Eucharistic Congress was an example, also the intensive staffing of certain towns by priests and nuns. The evangelical missions everywhere report progress ; the Canadian Baptist, the Brethren, the Bolivian Indian and other missions are encouraged by numerous baptisms. The Evangelical Union of South America is planning to extend its successful work among the Indians at Aripalca by occupying the towns of Camargo and San Lucas. In September the missionaries hope to begin the revision of the Quechua New Testament.

ECUADOR.

The Radio Mission in Quito has not only interested a number of prominent citizens in that city in the Gospel, but has stimulated the circulation of evangelical literature in the different republics. Its director recently visited Colombia and spoke from radio stations in various towns.

HAITI.

Recent reports from the Methodist Missionary Society, the Haitian Gospel Mission and the Brethren, tell of increase in membership of the Churches and numbers of baptisms. There is a notable diminution of the influence of the pagan African cults of Obeah, Voodoo and similar rites, which have survived in the bush hinterlands.

MEXICO.

The American Bible Society has just celebrated its sixtieth anniversary in Mexico. During that period 2,478,940 volumes of Scripture have been circulated, of which 72,272 were circulated during 1938.

PERU.

The Evangelical Alliance of Peru, in agreement with the different denominations, urged Peruvian Protestants to register themselves in the census which was taken in August, with the simple word; 'Protestant.' Thus their solidarity will be the more clearly seen, and their rights receive greater consideration.

SALVADOR.

The new Constitution of El Salvador was approved by the Constituant Assembly of 1939. Liberty of worship is guaranteed, but ministers are forbidden to use their spiritual authority for political ends. Peaceful assembly and association for lawful ends are permitted, but the establishment of conventual orders and monastic institutions is forbidden. Freedom of thought and expression may not include anti-social publications. In schools supported wholly or in part by State funds, no religious instruction may be given.

URUGUAY.

Argentina, Brazil, Chile, Peru, and Uruguay were represented at the River Plate Evangelical Congress of young people which met in Montevideo in April. The central committee of the Latin American Congress on that occasion decided that the Latin American Congress of young people would meet at Lima (Peru) in February 1940.

VENEZUELA.

An Indian of Apure heard of the Bible for the first time and secured a copy in 1924. As a result of his activities there was a movement toward the Gospel in the interior of Venezuela. It developed with some missionary assistance, but generally by the energies of the Native people, until to-day there are some 2,000 people who worship in nine churches they have built. No foreign funds have been used in any part of the work.

UNITED STATES OF AMERICA.

In 1936 there were 221 denominational bodies in the United

States, which was an increase of five in ten years. Churches increased from 232,154 to 245,422, and membership from 54,500,000 to 63,500,000, which shows an increase of about 9,000,000 in ten years.

The three Negro Methodist denominations—African Methodist Episcopal Zion Church, Coloured Methodist Episcopal Church and the African Methodist Episcopal Church—representing over one million families, will definitely pronounce on unification in the autumn of 1940.

PRAISE AND PRAYER AROUND THE WORLD

World Dominion articles, Information Service, and the Praise and Prayer notes, are alike intended to give information which may suggest topics for intercession.

EUROPE.

One of the most expressive uses of Hebrew in the Old Testament occurs in Psalm xxvii, 13: 'I had fainted, unless I had believed to see the goodness of the Lord in the land of the living.' Prayer can move the arm that moves the world.

'Christian' Europe is preparing for mutual slaughter and messages come to us from Moslem, Buddhist and heathen lands offering instruction in higher thinking!

Let us sustain our people by prayer: that GREAT BRITAIN may do and suffer the will of God valiantly. That our spiritual unity may be increased for our national strengthening, and that national weaknesses and besetting sins may be purged away in repentant turning unto God.

In GERMANY, religious Protestants and Roman Catholics alike are reading the Scriptures and praying as never before, while pagan ideology based on race, blood and soil spreads over the nation. Since 1938 the Russian Godless Press has recognized the developing identity of view concerning Christianity of Germany and Russia. Let us be instant and constant in prayer that Germany may be mercifully enlightened and restrained. Let us praise God for His succouring bounty ministered through His people to the suffering refugees from Germany and Austria.

In FRANCE there is a widespread seeking for the strength and comfort of religion. Both Roman Catholics and Protestants are building a number of new churches, and there is a notable demand for religious literature. Let us strengthen the soul of France by our fellowship in prayer.

Let us ask for RUSSIA that its people may find true religion as they meet Christ in His Word. Let us ask that sustaining grace may be granted to true Christians, and divine protection for those who are risking their lives to prevent the Godless Organizations capturing the 40,000,000 children in the schools.

Asia.

China grew strong through the intellectual renaissance and national solidarity which gradually became operative after the revolution of 1911. To-day, China is incomparably stronger by reason of the spiritual awakening which has resulted from the suffering inflicted by the Japanese invasion. Let us bear up in prayer the Christian leaders in Government and Army, the Chinese Church, the millions of refugees, and the work of the Christian missionaries.

Near and Middle East.

Let us praise God that the Moslem peoples of the Near and Middle East are standing together for peace. Islam in these lands forbids alcoholic liquors, but their increasing use has become a menace in Turkey, Egypt, Syria and Palestine. Egypt is trying to grapple also with a dangerous increase of drug addiction. The peoples of these lands are in a state of transition from the Middle Ages to modern times and need our prayers.

Let us pray, too, that they may recognize the pure, spiritual message of Christianity, and cease to identify it with Western imperialism or with aspects of civilization which are pernicious. Let us pray that as a result of this, Christian missionaries may be granted a wider freedom for their work throughout the lands of the Near and Middle East.

Africa.

Polygamy is a snare in which many African Christians are taken, weakening the Church, and preventing others from entering into it. The question is sometimes raised by these as to whether monogamy is essential to Christianity, but the missionaries are standing for the New Testament teaching of Christian marriage. Requests for prayer to deal with this difficulty come from the Belgian Congo, Equatorial Africa, the Sudan and East Africa.

Uganda had a remarkable revival in 1936-37, but paucity of leaders, both European and African, made adequate follow-up work impossible. Reactions of discord and backsliding have resulted. Let us uphold the Church in Uganda by our prayers.

The Sudan United Mission, by means of a hospital, plans to open the Moslem Province of Bornu to the Gospel. Let us pray that the Christian Church may endorse this brave advance in a hard field.

LATIN AMERICA.

The future of evangelical Christianity in Latin America will be shaped in large measure by the youth of the rising generation. Unusually important, therefore, is the first Latin American Congress of Young People which will be convened in February 1940, in the city of Lima (Peru). Dr. John A. Mackay of the United States of America and Dr. Sante Uberto Barbieri of Brazil are expected to lead the devotions. Let us assure the success of the Congress by our prayers.

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